NEW

OUTLOOK

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SOCIAL
WELFARE
DUCATION
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T & BOOKS
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Digest

of ideas and ideals

The "New Outlook" is published monthly by the

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

The editors do not hold themselves responsible for any opinions, whether religious, philosophic or social, expressed in signed articles.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

OCTOBER, 1957

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous, while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations—

A Brotherhood Of Humanity

"IDEAS RULE THE WORLD"! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed, its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

There is no more fertile source of hatred and strife than religious and philosophical differences. When one thinks himself the possessor of absolute truth, it becomes only natural that he should think his neighbor is in the clutches of Error or the Devil.

Noting a similarity of aspiration, purpose, teaching and ethics underlying these various expressions, we can come to realize that all have a common origin and all point to one and the same object—the amelioration of the condition of MAN.

Who, Where And What Is God?

T. Henry

HOSE WHO claim to be monothe-
ts recognize at least two deities, and
e atheists recognize at least one;
r have we not 'Nature,' that mys-
rious and so often mentioned power,
hose universal decrees we accept
id obey?

And this deity is much closer to us
an the other. We are partners with
in its work. It is not so inscrutable.
Ve can investigate its laws and com-
rehend them and dispose of them
a very considerable extent. Yet we
dmit that, however much we may
irect and utilize the laws, we cannot
nange them or suspend them. There
no one, not even the most hard-
eaded and skeptical scientist, but
ecognizes and reveres this awful
ower; nay, rather, the more science
udies the workings of that power,
ie more reverence does it feel. In
ain shall we fool ourselves by giv-
ig it some familiar name, some pet
ame, such as force or matter or at-
raction or what not; the mystery and
wfulness remains as great as ever;
nd whether we choose to worship
nergy or Jupiter, or to speak of our
leity as indestructible or as uncreate,
nakes little real difference.

We shall be told that the word Nature is but an abstract term for a convenient generalization; but shall be at a loss to determine in what respect this is more true of Nature than of any other deity. The essential fact, that we recognize a Will and a Design superior to our own, justifies the assertion that we all of us, say what we may, believe in Deity.

Queer Gods have been described, whether physical deformities with tusks and teeth, or wrathful avengers, monsters of injustice and cruelty. And there have been soft-hearted deities to balance the scale. But of all the weird and awesome conceptions, none surely can match the God that presides over the evolutionary process in its agelong career from the Archaean Eozoon to Us, and who knows how far beyond that. Never did God move in a more mysterious way, his wonders to perform.

Truly we are at the disposal of a mighty Will; and though it may be only energy or affinity, yet " it gets there just the same." We are told that we do not know who made space and time, or who we ourselves are, or why we find ourselves there; and

that we cannot say who Evolution is or what he is at; we cannot prevent him from achieving his mysterious purpose, whatever it may be.

Extremes meet; and paths, apparently divergent, return into themselves like the ends of a circle. Thus it may be that, in running away from God in pursuit of science, we are getting back to God again, not by returning on our steps, but by going onward. And to a truer conception of God. For the idea of God to which we are coming is that of a deific power intimately blended with the whole universe, present in the ocean and the atom; instead of sitting aloft 'in his heaven' and avoiding interference with the order of nature. The consequence of having such a separate Deity is that we must invent some other Deity to run the world; and that other Deity is apt to be the Devil, and so we get the painful conflict between the natural and the right.

No truly religious spirit will be shocked by anything we have said, as true religion can never be shut up within hidebound forms, but must ever be found capable of adapting itself to the present needs of man at any stage in his evolution. If this were not the case, it would not be religion worthy of the name at all, but dogmatism and bigotry. We realize better every day that the divine truth cannot be in conflict with any natural facts that may be discovered, and th Deity must be greater than anythi we can find out. Order and inte gence are found manifested eve where in the universe; but most i portant of all, man himself is a p of the whole scheme, and is truly highest manifestation of Deity which we have any knowledge. saying this last, it is not the frailt and limitations of human nature t we have in mind, but those subli potentials which we all have lat within us, and which is the divi origin of the better side of our natu

What more can man know of De than the best to which he can re up in his own self? If God is vealed to man, the revelation can ly be through man; either the or nary man or else some Teacher, w while still being man, has develo and called into manifestation th latent divine possibilities.

We chance to come across a say of Thomas Jefferson that he refu to declare what his religion was, said that neither would he ask oth to tell him their religion. He judg men's religion by their conduct, a expected to be so judged hims Some called him an atheist, but denied it; and he was right. For tr we have in our hearts a standard right and truth that is superior to a creed or set of dogmas. The v truths of religion are universal a

nvariable. They can be made clear o childhood and the character thus leveloped on lines of harmony, beauy, and nobility. Nothing is easier han to show the child, by illustraion from daily experience, the difference between selfishness and unelfishness and their respective conequences; the difference between he freedom of self-control and the lavery of self-indulgence; the lasting oy of high ideals in contrast with the endless dissatisfaction of superficial pleasures.

It is in the intuition rather than in the brain-mind, that we can form our best ideal of God. The attempt to define this in set terms or by formal creed, can only result in dwarfing and limiting the ideal, setting up a fertile cause for controversy. God is something to be realized and lived, rather than worshipped as an external power.

BEDROCK OF FREEDOM OF RELIGION

WHEN WE, Constantine and Licinius, Emperors, met at Milan in conference concerning the welfare and security of the realm, we decided that of the things that are of profit to all mankind, the worship of God ought rightly to be our first and chiefest care and that it was right that Christians and all others should have freedom to follow the kind of religion they favored; so that the God who dwells in heaven might be propitious to us and to all under our rule. We therefore announce that notwithstanding any provisions concerning the Christians in our former instructions, all who choose that religion are to be permitted to continue therein. . . . Note that at the same time all others are to be allowed the free and unrestricted practice of their religions. . . . —From the Edict of Milan 313.

The Battle For Men's Minds

A phenomenon of our time is the tremendous struggle taking place in the world of the mind. Individuals, groups and whole nations seek to dominate and influence the thoughts of others. Many also have their own inner struggles and seek a way to escape from their mental bondage. How to free the mind is therefore of vital importance.

Helen V. Zahar

ONE OF THE fundamental problems in human and international relationships in the world to-day is the battle for men's minds, the pressure of one or another ideology, and the molding of public opinion. We read of the horror of "brain washing" and we witness the never ending flood of propaganda, half-truth, innuendo and ridicule emanating from many different sources. Even in our newspapers we know that often the news that is given to us may be colored, or twisted to suit the opinion of a particular group, or exaggerated to make it more spectacular and sensational, a "good story." This is so-called free thought and free speech, and yet it really blocks the way to true freedom of thought, because the reader cannot assess for himself the facts of any situation. It is very difficult to obtain a purely objective view on any subject and the truth is often submerged in a welter of words and implications.

Through newspaper, radio, cinema, television and other means, the minds of men are being influenced subtl unrelentingly and insidiously. It bad enough when these means a used to convince the public that son product has superior advantages ov another, or that our well-being d pends on our taking such and such pill ("some time to-day you will nee one"), but how much worse it is wh it molds, often through fear, men ideological or even religious belie into a certain pattern, creating prej dice, intolerance and even hatr for others. There are those, of cour who break through these mental ba riers and think for themselves, an the time must come when many mo will seek truth for themselves, thoug not without struggle from within.

We see thus that struggles and wa between man and man and nati and nation are not only at the phy cal level, but also in the realm of t mind, where the striving for domin tion is more subtle and where tho who are captive are unconscious it. At the same time there are tho whose minds are enlightened a

who are not guided by materialistic and selifish interests, whose consciousness has touched the world of the real, and who show the possibility of greater awareness to those who seek. With the appearance here and there of men of vision, we can be optimistic that in time truth will prevail, even though the battle still rages.

THE EVOLUTIONARY PROCESS

It is here that an understanding of man's nature and the pattern of evolution, not only of form but of mind as a vehicle for unfolding consciousness, can help us to understand some of the processes now at work. It is said that in the evolution of the race the keynote now being sounded is that of the mind, though its expression is still distorted and has not reached its fullness. This has been called "the age of reason" and it is producing great scientific achievements, tremedous intellectual advancement and keen minds. The emphasis, however, is still largely in the realm of concrete thought, logic and reason, and many people will accept explanations of phenomena and the universe only if they can be reduced to mathematical formula and scientific proof. Logic and reason are of great value but there is the danger that the mind, instead of opening and expanding, becomes so hemmed in that it closes itself even to abstract thought and gives no room for intuition or inner guidance, rejecting everything that does not have a purely physiological and material explanation. This is one reason why the mind has been called "the slayer of the real." It is the task of our humanity to open the gates of the mind and to cross the bridge leading from concrete to abstract and inspirational thought.

It is said that man in his long pilgrimage has come to the crucial point in evolution, the half-way mark, where the domination of matter and personality must begin to give way to spirit. Thus it is a time of crisis, for the personality battles to retain its hold, and this is reflected in the attitudes and behavior not only of individual men and women, but in whole groups and nations. It is, however, also an age of transition, and gradually as the intelligence asserts itself, first in individuals here and there, and then in the many, humanity will move into an era of greater harmony and peace. We see signs already that many are beginning to cross the bridge, though there is still a long way to go.

WHAT CAN WE DO?

Each one of us with this knowledge can begin to exercise now an intelligent part in this unfoldment. By becoming aware of our own mental processes, psychological bias, prejudices, reactions and opinions, we can begin to understand the workings of

our mind, its habits and limitations and perhaps unconscious enslavement, as well as its powers and functions, gradually changing it into an instrument for the increasing expression of the true Self within. Then it will no longer be influenced by external pressures, the battering force of subtle and overt propaganda and the infiltration of untruth.

This does not mean that the mind will be closed, that it will not be developed through knowledge and learning, that it will not open to receive new ideas and to consider the thoughts of others and that its reasoning processes will cease to function. It means rather that it will be open in a pure sense, uncluttered by bias and prejudice and selfish motive, and that the real influencing factor will be the quality of spirit, expressed through the abstract ideas of intuition, entering a poised and serene mind, uncolored by selfish thought and emotion. The development of the mind alone, of course, can never be enough, for intellect alone is cold, hard and unrelenting. There must be an equal unfoldment of feeling, sympathy, appreciation and love.

Gradually as the mind turns its attention more and more to influence from the higher Self, it will become refined and uplifted, enlightened with vision and ever increasing wisdom.

This is a high goal, which may seem unrelated to the exigencies of the present situation and the world problems, yet surely it is something which can be of real value in this direction, for as we refine and elevate our minds we can become more intelligent and understanding citizens in our own homes and community acting as it were from the center and not from the circumference.

It is for this reason that the so-called Liberal religions, and Theosophy and other approaches based on free thought and intelligence, are helpful in showing the way. For through them we no longer are bound by dogma and set beliefs, and we can begin to free the mind from its enslavement so that truth can enter. That expanded awareness cannot but express itself in the transformation of our attitudes and in wise and helpful action for the benefit of all.

IF YOU CONFER a benefit, never remember it; if you receive one, never forget it. —Cicero

((((Editorial Echoes)))))

AMERICAN CONGRATULATIONS ON INDIA'S PROGRESS

MRS. ROOSEVELT has congratulated India on her Tenth Anniversary of Independence.

In a statement on August 13, she says, "India has moved forward steadily since her independence to increase the physical well-being of her people and not lost sight of moral and spiritual values of her civilization. The achievements have been great, but difficulties of the first few years were also great and slowed up the progress. It is now, I think, accelerating. They are leaders of democratic faith as opposed to totalitarian spirit, and they are very influential in the whole Asian and African world.

"My great hope for the future is that there will be an increase in the understanding between India and the United States, so that both of us may profit by the things which we have to offer in our particular sphere.

"May the next ten years of India's existence show much increase in her growth industrially, and may the needs of the people be met on an ever widening basis. May India's ideal of peace in the world become an ideal of the world as a whole, and may her influence in the United Nations always be used to increase an understanding between nations and to improve peaceful cooperation."

Mr. Paul G. Hoffman, former Director of the U. S. Economic Cooperation Administration, has also congratulated India on her Tenth Anniversary of Independence. He says, "India's remarkable progress in establishing a democratic state and improving the lot of her people is most encouraging to all free nations, and especially to those nineteen nations which have won their independence during and since the end of World War II."

RECOGNITION OF CHINA

WHAT ARE we accomplishing by our refusal to recognize the Peking government of mainland China? Are we hindering the spread of communism? Are we undermining the political power of Peking? Are we really hastening the day when the government of Chiang Kai-shek will be restored to power? Are we winning the support of the rest of Asia for our policy? Ostensibly, these are the objects toward which our present policy is directed.

As to hindering the spread of communism, we may well be defeating our purpose; and this may be true in regard to all the objects listed above. Recently I asked a missionary on furlough from the East Indies who was in China until 1950 what he thought our policy was accomplishing. He replied: "We think we are weakening the Peking government by our failure to recognize it, but we are actually strengthening it." How is this?

The present government in Peking won its way to power not by the failure of the United States to give sufficient military support to Chiang Kai-shek, but by the failure of Chiang to cleanse his ranks of corruption. Some of Chiang's officers sold American military materials to the communists. Not long ago in New York I asked a Chinese Christian, formerl an officer in Chiang's army, if h knew any Chinese who thought tha Chiang could make a comeback. H replied in the negative. The ver fact that any possibility of such a re turn would depend solely on Amer can military support builds up a wa of resistance to him on the mainland for in the eyes of Chinese (commu nist and noncommunist alike) th Peking government at its worst repre sents a triumph over imperialism an colonialism.

Our present policy of ostracizin China is accomplishing two thing neither of which is beneficial to ou future international position. By su porting Chiang with our militar power we are losing our moral pos tion in China and among the Chines people, at home and abroad, as a no aggressive and non-imperialist friend of China. We achieved this p sition by our policy of returning rep rations after the Boxer uprising ar by the educational and eleemosyna contributions of Christian mission Today we are writing a page China's history similar to the pag we wrote after the First World W by military intervention in Russia, the shape of our Siberian invasio when the attempt was made to resto the White Russians to power. We ha forgotten that invasion; the Russia

ıave not. China is going to remember ›ur present hostility a good while.

In the second place, our ostracism ›f Peking makes it impossible for us ›o have any communication or con-act with the thousands of men and vomen who graduated from Ameri-:an universities in the past, who are ıolding positions of importance in Thina today, who understand us, who ›ould help us work through our ›olitical difficulties. But the United States post office will not even re-›eive for mailing a letter to one's ›ormer colleagues in China. If this ›stracism continues for fifteen or wenty years, all these Western-rained men and women will be out ›f the picture and only those who ıave been trained under Russian auspices will be around. We are forc-ing China into a monolithic bloc with Russia, stimulating rather than lessening the anti-Western and anti-capitalist sentiment upon which Com-munist propaganda plays so cleverly.

Shaking our fist in the face of Peking, speaking with moral abhor-rence of Mao Tze-tung and Chou En-lai, refusing to let newspaper corre-spondents visit China, sending jet planes to Formosa, restraining Japan from trading with the mainland—are such actions the cure for the trouble or an aggravation of it? The reser-voir of good will which was ours in China only a few years ago is fast running dry. It cannot be replenished if our government refuses to allow communication with our friends. Rus-sia is changing. China is even more flexible. Her cultural heritage has not disappeared overnight. It is a heritage of reasonableness, of gener-ous promise, of the Tao. "He who is losing the argument strikes the first blow" is one of their proverbs.

A delegation of American church-men were able to visit their Christian counterparts in Russia last year, but the door has been kept closed tight against a similar visit to our Chinese Christian friends. Exactly what good comes of this intransigency? The bamboo curtain was drawn down in the first instance by the Peking gov-ernment, but now our government seems to be determined to keep it down. It won't be removed unless we are willing to have it removed.

—*The Christian Century*

CHANGING ATTITUDE TOWARD RACE RELATIONSHIPS

WHILE IT IS TRUE that answers on a questionnaire do not always corre-spond to conduct, it is encouraging to know that there has been a radical change in popular opinion regarding race relationships in the past few years, according to studies by the Na-tional Opinion Research Center at

the University of Chicago.

Fifteen years ago a majority favored segregation in buses and streetcars; now 60% reject it. In 1942 less than one-third in the nation favored school integration; now almost half. In the North, support for school integration has risen from 40 to 61%. The proportion of Southerners who would allow Negroes equal facilities in buses jumped from 4 to 27%. And while in 1942 only one white Southerner in 50 accepted school integration, it is now one in 7. It is mostly the younger and better educated who accept integration—61% of the college educated white persons, but only 36% of those with a grammar-school education.

But education makes no difference in the toleration toward residential proximity to Negroes, and the higher income groups are the most intolerant. Fifteen years ago half of the Northerners questioned believed that Negroes are inferior in intelligence; now only one in seven. And a ma jority of Southerners now admit th equal intelligence of the Negro a against 21% in 1942, but of these three-quarters maintain a belief i segregation in schools.

These studies suggest that "Amer cans generally are not making a bi moral issue out of the integratio controversy," as two-thirds believ the Negro is fairly treated, and ther seems to be little "soul searchin hesitation, or feeling of guilt." In th south, where integration is practice two-thirds of the white populatio disapprove, but believe that it has t be accepted. But a Gallup poll whic asked Southerners whether the da would ever come when the Negroe would share the same public accom modations as the whites, only one i three answered "No."

We have still a long way to g but popular opinion has made tr mendous advances in the past fifte years. —*The Churchma*

A FRIGHTFUL PICTURE

WHILE MOST television programs leave much to be desired, there is surely great value in seeing as well as hearing an interview. We recently saw one of the most shocking to those who still hope for the maintenance of American democracy.

A reporter on a news program interviewed the Myers family, Negroes who have recently bought a house i Levittown, Pennsylvania, and hav been welcomed by gangs of the neig bors with violence so serious as require police protection. Mr. Mye seemed confident that they cou "stick it out," but when the report turned over his microphone to th crowd, there were angry shouts

rotest, but so far as we heard, not n intelligent remark among them. Why did these people move in, they houted, and rob them of the investments they had made in their homes? Their idea seemed to be that they ad lost all, and must move out.

It may be unfair to judge a crowd by their angry faces when under mob hysteria. However, any spectator of this exhibition with brains attached to his eyes and ears must be profoundly shocked and discouraged, and will aim some of his arrows against segregation at the north instead of only at the south.

CASUAL TORTURE

THE FRENCH authorities in Algeria ave not resorted to habitual torture. ome of them have used casual, intermittent torture. That is the burden f a report by three investigators from he International Commission Against Concentration Camp Regimes. The ommission is a respectable body whose reports on kindred subjects ave in the past been carefully documented. It believes that the torture nd "disappearance" of arrested persons are not general practices, and hat they are not likely to become a general rule of repression." We should have expected no less. Anything else would have been, coming from France, profoundly shocking. As it is, the report finds that military units and police have in some cases and at certain times "inflicted actual torture . . . for the purpose of extorting confessions or statements"; and that the torture was torture, not "rough handling." (The report does not deal with military operations, such as M. Servan Schreiber's book discussed.) It also finds that, again at certain periods (which followed fresh outbreaks of terrorism), people have been detained for weeks without legal authority and—some of them—tortured. The report confirms many fragmentary signs and rumors of casual torture in Algeria. These were at first met by total denial in Paris and by prosecutions of those who circulated them. More recently a Right-wing deputy who served with the parachute troops in Algeria justified the use of torture on the grounds that nothing less could extract information of terrorist plans and save innocent lives. Now a high official of the Algerian Government has told the investigators the same thing. That of course, was the Nazis' argument for torturing members of the French resistance. The report clears the highest French authorities—Paliament and the Government in Paris and in Algiers—of adopting Nazi methods. It does say that they have not enough control on

the spot to safeguard human rights. Some people in France are now saying that the report, though severe, does not redound to France's dishonor. That may be. Times have changed. What would have struck Gladstone or Jaures as the negation of humanity is now a commonplace. But one thing is clear. Whatever th provocation, casual torture is consi tent neither with voluntary ties b tween Algeria and France nor wit Republican institutions in France l self. Frenchmen who seek the or cannot afford to tolerate the other.

—The Manchester Guardia

MAN'S SPIRITUAL LONELINESS

SUPPOSE WE HAVE a group of adults to educate—workers or peasants, craftsmen, bureaucrats or soldiers. With any ideal group with which we have to deal, what should be the problem of prime concern to us? Differences of temperament, as with children? Differences of vocation, as with young people? Certainly, temperament and vocation are factors that no teacher, lecturer or artist approaching an adult public should ignore. But what he should have in mind before all else is the spiritual loneliness in which each member of his audience is always living. Rarely has this loneliness been so formidable, so complete and so unrecognized as in the world of today. The child lives within its childishness as in a protective atmosphere. The youth comes to know himself more with every adventure in which his feelings or his intellect are involved, and rejoices sometimes in spite of sorrow, in his discovery of himself. But the adult has no place of refuge. Cut off from others of his generation by the relentless uniqueness of his destiny, and from his own conscience by his fear of seeing himself in it as he really is, stripped of all gloss or illusion, the adult has only two courses open to him—either to remain himself, isolating himself from the multitude, or to give up his individuality and to submit to the impersonal will of the masses. Even for the genius, absolute loneliness is a termless punishment. What then shall we say of the absolute loneliness of the ordinary man? Yet his merging in the mass would mean no less than a cruel renunciation of his very nature as a man.

In the face of this loneliness or this renunciation, adult education should be based on the idea that necessarily underlies every international institution—the brotherhood of human destiny.

—Dr. Jaime Torres Bodet, Formerly Director-General of UNESCO

A Capsule Commentary On Progressive Education

John T. Miller

Professor, Brenau College, Gainesville, Ga.

EAR AFTER YEAR and genera-on after generation finds man on the uest of answers to his educational oblems. Endless volumes of his ndings have already been reported; t new problems continue to arise d call for solution. Older practices e frequently undergoing revision, being discarded altogether, for ose that are newer and promise to rove more effective in practice. In ct, the problems of education seem nly to multiply as our culture pat-rn increases in content and grows complexity. Just now, for example, ere seems to be considerable con-sion and much careless thinking ith regard to the merits, or demerits, f so-called "Progressive Education."

At the risk of adding to the con-usion already in existence, the writ-r is presuming to characterize and isclose briefly some of the basic oncepts of "Progressive Education" s they appear to him over a period f years spent in the classroom. The urpose, however, is not so much hat of adding to the collection of efinitions already in existence; but rather to clarify, if possible, the muddled atmosphere that seems to surround the term itself.

To define "Progressive Education" in formal terms of general acceptance seems to be a rather difficult matter. This difficulty, it appears, is due in part to the wide variety of definitions which are already more or less accepted and to the widely accepted formalistic and disciplinary conceptions of education which were dominant during the pre-scientific era. The disciplinary conception held, for example, that the classics should be studied for the pure mental discipline involved in their mastery; that mathematics develops the power to think and a universal quality of accuracy in thinking and acting; that science gives automatically a mysterious quality of "scientific method." This doctrine, or theory of education, is quite generally discarded; at least, it has become greatly discredited. But mistaken ideas, or wrong conceptions, are just as real and vital to the person who holds them as those which are scientifically accurate. Discrep-

ancies between scientific evidence and popular belief are difficult to eradicate, and the process sometimes proves very painful. Firmness of belief, however, apart from factual evidence, is never a safe criterion as a basis for action.

The term "Progressive Education" is frequently heard today, sometimes in praise; but very frequently in condemnation and derision. Such reactions, however, are normal and expected and constitute no cause for alarm. Moreover, it appears to be a characteristic of the American way of life for one to express an opinion, or to pass judgment, on any and every thing from International problems to Spiritualism, irrespective of the fund of information which one may have as a basis for such action. Unfortunately, some of the most rabid denunciations have frequently come from those who are woefully lacking in knowledge about matters of which they presume to speak with authority. This is particularly true when the topic of "Progressive Education" comes up for consideration and evaluation.

The concept of "Progressive Education" gradually emerged from a mixed background of varied humanitarian elements — industrial, social, cultural, and educational. In 1919 the Progressive Education Association was founded. This was primarily a reform movement and represente a mild protest against the rigidi and formalism prevalent in educati at that time. More recently it becan identified, to a large extent, with t pragmatic educational philosophy John Dewey at Columbia Universit and with certain social theories of more democratic and liberal type thinking than was generally custo ary. This "New" system of ideas so won for itself the name "Progr sive," and at once became a targ for the criticism of those who fanci that their professional security wou be placed in jeopardy by the chang which it promised to introduce.

"Progressive Education" is de nitely "learner" oriented. This mea that the "pupil," the one who is su posed to be doing the learning, l comes the point of departure in ed cational planning and administr tion rather than subject matter itse The whole educational process co sists in the reliving of past expe ences and giving them more sociolo cal values through increased in vidual efficiency. It is the adaptati and adjustment of the "learner" the cultural inheritance of the ra The process itself constitutes an in vidual achievement on the part of t "learner." The teacher's function cordingly, becomes one of teachi the "learner" rather than teachi subject matter. Subject matter, the

ore, becomes a means to an end ather than an end in itself. Basically, ne teaching process becomes a mat- er of arousing, sustaining, and di- ecting the mental processes of the learner" by creating, or generating, n atmosphere in the classroom which vill prove conducive to the learning rocess.

The traditional teacher in reply to he foregoing cries out, "The schools re being ruined by frills and fads." This to him is a definite departure rom "real" education, by which he neans "genuine book learning," al- nost completely removed from the ctual, or the anticipated experiences of the "learner." In short, the tradi- ional school placed the major em- phasis upon subject matter as the point of departure in educational practice; whereas the progressive point of view places the major em- phasis upon the "learner" and the learning process, recognizing at all times individual differences in inter- est, background, and ability. A boy, for example, does not go to school primarily for the purpose of studying algebra; but he studies algebra—pre- sumably—as a means of familiariz- ing himself with his cultural heritage and for self realization and self mastery.

Concurrently with "Progressive Education", and vitally related there- to, was the formulation of the laws of the teaching and the learning proc- esses into a workable pattern for the classroom practitioner. The recogni- tion of the fact that both teaching and learning are governed by natural laws has greatly influenced classroom practice. The principle of causation was shown to be just as certain in the movements of mind—if not always as obvious—as in those of physical mat- ter. By showing that definite forces and factors could be employed by the teacher to produce definite re- sults, modified educational practice gave added responsibility to the teacher for the educational product. Teaching thus developed into an art —a "fine art" which means that what the teacher does—what he ac- complishes—he does through natural agencies working out their natural effects in a cause and effect relation- ship.

The multiple ideas which together came to be known as "Progressive Education" were offered as superior in practice to those which were em- ployed in the so-called "traditional school." Their origins are empirical and they accordingly must be tested by empirical methods to determine their soundness and practicality. That is, they must be tested by the prag- matic rule which says that the value of an idea or a theory must be judged —not by opinion—but by what hap- pens when the idea or principle is

put to work under conditions and circumstances favorable for its operation.

It is difficult to systematize and to state with mathematical precision the results of the operation of "Progressive Education." This difficulty is due, in part, to the fact that causation is always plural, making specific cause-effect relationship difficult to establish. The following consequences —directly or indirectly—have resulted from the operation of the "Progressive Educational Movement."

1—The school curriculum has been extended, enriched, and liberalized.

2—The interests, needs, and abilities of the "learner" are becoming more nearly realized.

3—Many new devices and techniques have been added, making the educational process more human and socially efficient.

4—Numerous school activities have been integrated into a program designed to educate the "whole man."

5—Both the feasibility and desirability of orienting subject matter and methodology around the empirically established concept of the "learner's" growth and development have been abundantly demonstrated

6—The fact of individual differences among children in ability, purpose, and interest has been proven and generally accepted, at least in theory.

7—That knowledge comes as the result of inquiry, and that ideas are acceptable only to the extent that they are applicable in real, practical situations.

The above suggested results are not as yet fully realized in every particular case. The gap between accepted theory and actual practice leaves much to be desired. The cleavage between them, however, is gradually but surely becoming less in evidence as the principles involved are understood and their meaning and significance are more fully comprehended by the classroom teacher. The aim is improvement and not perfection. While much remains to be accomplished, the basic principles of "Progressive Education" seem to be soundly rooted in our best educational traditions; to be significantly alert to the best educational practices; and to be facing the future with radiant hope and reassuring prospects.

PEACE CANNOT be kept by force. It can only be achieved by understanding. —Albert Einstein

More Haste, Less Speed

Ralf Lanesdale

THIS IS ONE of the proverbs of caution, of which we have so many, dear to the heart of the well-balanced, careful, and efficient mechanician, who carries a foot-rule in his pocket, and never takes chances on a measurement. It is a cry of warning to the bold adventurer to beware of the results of rashness, as well as a caution to the confiding public to beware of the dishonest and pretentious hustler, who makes a great display of haste while actually achieving nothing but slovenly hit or miss, there-or-thereabout, kind of work. To the careful and cautious mind, such a hustler is a mere pretender, who creates nothing but 'bluff,' who makes a great display of wonderful activity while never 'getting anywhere.'

And yet we must not hastily condemn the hustler, for, after all, he has his uses, and may serve a not unworthy purpose. He may be likened to a rotary fan-ventilator, which revolves at a great rate, but never 'gets anywhere.' He also seems to spend his time threshing the air only in order to create a draft. But then, that *is* the mission of a ventilator. It is not asked to 'get anywhere' but just to stay where it belongs, and to make as much draft as possible. It may well happen that the health, and consequent capacity for work, of a large number of workers depends upon the hustling of that ventilating fan. The mission of a ventilator is to stir the air, to make an atmosphere, to be in fact a hustler. There are mines in which the lives of many workmen are at the mercy of such hustling.

Obviously, the old adage needs reconsidering. It is true and quite apparent that haste may be no guarantee of speed, nor a satisfactory substitute for efficiency, but it does not follow therefore that it is pernicious, or in any way a hindrance to good work. Indeed, one may say that as a rotary fan that relaxes its haste is useless for purposes of ventilation, so too a hustler whose activity runs down may thereby cease to serve the needs of the community. For just as the ventilator helps to vitalize the air we breathe, so too the hustler's activity creates an atmosphere of haste, which makes speed possible for others in their work; and if that is his job, to speed up the mental atmosphere for the benefit of thinkers, then, by all means, let him hustle!

This job of making an atmosphere, or of vitalizing that in which we live

and do our thinking, is in reality a most important one if rightly undertaken; and we are all more or less actively engaged upon it, mostly unwitting, or even unwillingly; although for conscious work of this kind the will is an essential factor.

The creation of a right atmosphere is said indeed to be the first necessity in right education, in which the budding soul can expand its wings, if I may use such a figure.

There is so much done to create a soul-destroying atmosphere by an attitude of mental negativity, that it is hard to rise above the fog of pessimism thus created. Indeed, such negativity is moral crime, for just as a stagnant swamp breeds pestilential emanations fatal to bodily health, so negativity breeds pessimism, in which the soul cannot breathe. Better to be a hustler and a nuisance to sleeping souls, than to lie rotting in such a mental swamp, poisoning the air for all who pass that way.

"*More haste, less speed.*" And why not so? May it not be that there is in haste a virtue raising it above the practical achievement of mere speed? The haste of the hustler is positive; it is in some sort creative, for it helps the making of an atmosphere, a thing elusive and invisible, but a thing of value to mankind. It is no matter what the hustler thinks of his own activity. He may be all unconscious of the great service he is actually conferring on the world, with his mind set on some triviality, such as more speed in the performance of some quite unnecessary task or the accomplishment of some unworthy object. His mission is to hustle; what comes of it is no concern of his.

Only to those who know the Self is it given to know the purposes of life.

Haste is dynamic; offspring of will; and will is the radiation of life itself acting in the human heart. It is universal consciousness seeking expression on this plane of activity in Universal Brotherhood.

ALL THE STRENGTH and force of man comes from his faith in things unseeen. He who believes is strong; he who doubts is weak. Strong convictions precede great actions. The man strongly possessed of an idea is the master. . . . Clear, deep, living convictions rule the world.

—James Freeman Clarke

he Gift Of Antiquity To Art

Grace Knoche

The artist should have for his models ever the **Divine Logoi**, then only may his creations truly be called Art. —**Plotinus**

HEN WE THINK that considerable ne might be spent with profit upon single nation of antiquity, a single riod in that nation, or even upon single statue, the topic assigned for is article seems broad in scope. The st that can be done, therefore, is to ke a running glance at some of the eat monuments of antiquity and mind ourselves of our supreme in-btedness to it, indebtedness for rm as well as content, for technic well as motif. For modern art de-nds upon ancient art as one link angs down from another in a chain.

Examine whatever special branch ou will, there behind the modern fort stands the great art of the past, as one in eternal waiting." And yet, though we copy and appropriate, here is always something that eludes s, and we have not gone beyond nor ven reached the limits set ages upon ges ago.

In the designing of so simple a ning as a vase, we but follow the con-ours that were ancient when Greece vas unthought of and Egypt was oung, contours that have come down to us from prehistoric civilizations of the highest culture and equally from the Palaeolithic cave. We have never attained Egyptian understanding nor Greek forbearance in the juxtaposition of plain and decorated spaces. We have nothing in ornamental detail that yet can make superfluous the lotus, the acanthus, or the honeysuckle motif. We have never devised anything in continuous pattern that can improve upon the simple egg and wart, the simple astragal, the *guilloche*, the bead and fillet, the rosette and spiral patterns from the Beni-Hassan tombs, and the meander or fret, which, as the name implies, meandered through various modifications until at last it found its apotheosis, so to speak, in that expression which is as lovely and unspoiled today as when the boy Sophocles sang at Salamis—the well-known "Greek key."

In mural decoration we are only re-discovering what Egypt knew and knew well when Thebes and Luxor were a-building; in portrait art her painters had forgotten when they

perished more than we moderns ever knew; while in sculpture we can but pause in humility before the glories of Greece and Egypt, the temples of Ancient America, India and all the older East; before the bas-reliefs of Edfu and Abydos, of Nineveh and the palace of the Persian Darius.

Take a single example, for instance, from the walls of this Persian palace, dating from the sixth century B.C., a section of a frieze consisting of nine lions and made of richly enameled, gorgeously colored tiles. They are obviously symbolic and to an extent conventionalized, but what vigor, what power, what life, what splendid truthfulness and what superb technic! With all our study and with these to copy from, we have never surpassed this old work. So indestructibly, too, were these tiles contrived, that when discovered, our archaeologists were able to reconstruct the almost perfect frieze th now is in the Louvre. Note also t continuous pattern both above a below the lions, which we have a propriated without so much as "thank you," and without improvi upon it in the least. And this is h one of almost numberless exampl for, truth to tell, there is not a c ner in the entire field of modern that antiquity does not already h in fee simple, the while we caln appropriate and fix over for our o use—often a very commercial us what we seldom acknowledge and f quently misunderstand.

Every art gallery, every museu every refined home, testifies to indebtedness to antiquity. Go i most any art school of standing a you will find ancient sculptures, n modern ones, set before students w are learning to model or draw. T reason is a simple reason: no oth

thod will bring results in knowl-
ge, though teachers are hardly to
found who can tell you just why.

The question thus naturally arises:
ice it is so perfectly obvious—the
t of antiquity to art—why argue
e matter at all? But this gift is not
obvious in the deeper sense, for
e real gift of antiquity is a rejected
ft. It is something more than ma-
ial models, or weighable, measur-
le plans. Art and religion were one
the past, not two as is the case to-
y, and the art of antiquity—bar-
ng, of course, those degenerate ex-
essions which in this world of du-
ity exist in every age—was a great
crificial expression. The illumined
tist of the past never worked to
uild him a reputation nor to make
sale, but to honor the God within
nd the God without, and it was for
e temple, not the market-place, that
s noblest works were designed. The
al gift of antiquity is a spiritual
ft; a gift of Divine, Creative Fire.
nly we, in our conceit and pride,
ncy that it must be something else
nd brush the gift away.

Obviously therefore, the school of
ntiquity had a broader definition
f art and the great arts than that
hich is common among artists and
riters on the subject today, a fact
which every current criticism as
ell as every gallery of modern works
ears witness. While agreeing with the general classification of the great arts as five: architecture, sculpture, painting, music and poetry, with the crafts of the potter, goldsmith and others classed subordinately, this school evidently went a step further, holding an ideal which has always been known to philosophers. It may be asked: Has this work or has it not the spiritually creative touch? Lacking this, whatever may be its technical perfection, it is not art. Thus, a sculptured group *may* be no more than a mechanical expression (examples of which may still be seen in most of our public parks) while a coin, an engraved gem, or a simple vase, technic assured, may be an example of the highest art. And why not? There should be soul as well as body for all things that ask leave to exist, and the great civilizations of antiquity demand that its art possess both.

Let us begin then, for the sake of the argument, with something not ordinarily thought of as art—the simple vase. The vase-contours of antiquity are found today in every shop and home, so dependent are we upon the past for design. Examples innumerable might be given, from the archaistic vases found in Mykenae and the Troad to the graceful Ptolemaic or Greco-Roman, from the pottery of Europe's kitchen-middens to the classic contours of Periclean Greece—the well-known *amphora*, the

graceful, three-handled *hydria*, the beautiful *lekythos* of Greek tombs, the *krater*, *oenochoe*, *lebes*, *kylix*, and others; the last a prototype of our modern loving cup. What have we added to this heritage of beautiful forms? Very little, while in the effort to be very original—having lost the true canons of proportion and knowledge of the old life and its laws—we have generated, in addition, a bedlam of bric-a-brac that posterity will only sweep away. The classic examples stand out as masterworks in the adaptation of contour to the higher aspects of beauty and of use.

Yet why should this not be the case? From time immemorial the potter's wheel has been the supreme symbol of the Divine Creative Touch. In the paintings and on the papyri of old Egypt we find it depicted, and it has been sung by poets and prophets from Judaea, Persia, and Greece, to our own America—re-read Isaiah, the *Keramos* of our school days, and the *Rubaiyat* of old Omar—as the perfect symbol of the molding power of the Inner Self.

Nor can we wonder. The whirr of the swiftly turning wheel, the extreme mobility of the clay as it sinks and swells, rises and falls to rise again, the apparent ease and magic of the whole process, "make this art beautiful beyond all others." Putting pigment upon canvas at the end of a fringed stick seems positively clums in comparison. And when we add the simple contour the marvel of a plied design and the living miracle color, we begin to see rhyme an reason in the statement that "the ve presence of a well-conceived, we executed vase builds character." Po and pans and vases are humble thing no doubt, but when created in spirit of pure devotion they have imperishable and a strangely mystic side which no one who believes in t value of environment in educati can afford to overlook.

This mystical side is curious brought out in certain Oriental le ends. One reads that not until t potter himself had leaped into t glowing caverns of the kiln cou the fires give the vase that somethi which sufficed to render it a divi expression. Another, of how one o artist so loved his work that mingled the colors with his ov blood, and of how at the consumm tion of the task he was found besi his masterwork prostrate, the life flown out of him, while the vase itse pulsed and glowed with impalpab spiritual fires. The form of the legends may vary, but the meaning always the same, for they give us symbol the key to all that is imperis able in art—devotion.

The celebrated Francois Vase, Attic piece, is an example of a lar

ass of vases, the decorations on nich have added so much to our all o scanty knowledge of Greek paint- g. Do we fully realize that we owe the unconsidered art of the potter most all we know of Greek paint- g?—all, indeed, if we except a very w examples not found in Greece self: the sarcophagus of Corneto Etruscan, found in 1869) and the ortrait heads found in the Fayum, Egypt, about sixty years ago. This vase, fine and generous in contour, was decorated, as the inscription shows, by one Klitias, and is a type of thousands of vases which, while they do not exemplify, as this does not, nor the portrait heads, what we know must have been Greek painting in its glory, still are gratefully prized by every student of classical archaeology.

(To Be Continued Next Month)

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Letters Of Appreciation

Monrovia, Calif.

I have written you before congratulating you on the NEW OUTLOOK. was very much interested in your "Editorial Echoes", in the August 1957 sue. Everyone of these fellows has been reading my thought, but they put in a much nicer way than I put it. . . . —*F. M. Pottenger, M. D.*

Kansas City, Mo.

Not since Addison's brilliant "Spectator" has this unhappy world known our equal. —*Francis Weekly*

Saugus, Mass.

In NEW OUTLOOK magazine I have at last found the wonderfully beral, thoughtful, and stimulating magazine I have been looking for for ears. —*Rev. Leonard B. Gray*

Sydney, Australia

The NEW OUTLOOK is much appreciated as being a periodical which s bringing some idea of the ancient truths to the people and making them ealize that there is something more to Life than just "getting a living." —*Leonard Dade*

Surat, India

Every issue of NEW OUTLOOK presents a comprehensive and colorful rasp of ideas and ideals. . . . Prima facie its intellectual, moral and spiritual abulum is beyond all praise and it is no exaggeration to say reading it one eels like breathing in "ampler ether and better moral air". In fact I am us- ng some of its materials in my sermons here.. —*Mulshand Deomal*

Sir Gilbert Murray

Symbol Of An Epoch

Alvin Boyd Kuhn, Ph.

NOW AND AGAIN it happens that the personality and life of an individual are so intertwined with the history and the characteristics of an epoch in world life that a name becomes emblematic of that particular development with which it was associated. A notable instance of this phenomenon has been brought to attention by the recent passing of a figure in the cultural world of the West that must not be permitted to sink into oblivion without reflection on its significance and a salutation of hail and farewell.

Well should the present world take thought and sober meditation upon the significance of what Sir Gilbert Murray stood for, his gospel and evangel of a culture whose essence lent to the Occidental hemisphere the highest tone and vigor of moral and spiritual stamina it has manifested at its peak of exaltation. When one reviews his life's effort to elevate and perpetuate this flower of culture of the refined human spirit in the setting of our modern materialist civilization, one is impelled to wonder with misgiving and apprehension wheth Sir Gilbert's passing does not ma the lamentable end of a fine su of the humanistic elan that the wo can lose only at its peril.

It is significant at least symbolic ly that at age ninety-one the notabl career of this British scholar end in Oxford, England. For the bra of education and culture of which was the unceasing exponent a champion might well be called t "Oxford culture." It ventured to ba its claims to refined morale on t culture of the humanitarian spirit education. Its ground substate w the "humanities," religion (more p ticularly on its philosophical side philosophy, ethics, logic, theore mathematics, literature that eleva the poetic and reflective tone, scie as theory of being, and broadly spe ing the high delight of keen intell tualism.

It might be said that Sir Gilb Murray, over the latter third of span of years, lived a life of lam for the disappearance out of our e cational system of the two eleme

it were to him at once both the truments and the symbols of that ture which may be ending with n. These key elements of education re Latin and Greek. Latin was of urse, without argument, rudimen- y and indispensable. But Greek was luxury of joy and beauty without ich the whole edifice of humani- ian refinement lacked its golden me.

Greek was sacrificed first to the rit of pragmatism about the 1920's d Latin has been steadily reduced vogue and requirement since then. e demand for training in business, ence and the technical lines left no ne in school curricula for the xury" of Greek and Latin. Some nor concession is still made for tin, but to retain both Latin and eek was out of the question. Greek d to go.

It might not be rash to risk the njecture that the educators who ally voted out Greek and reduced e scope of Latin never had included eek in their own education reper- ire. For the value of Greek can be own and appreciated only through ving experienced its stimulating in- ence. One must have imbibed the ady intellectual wine of this foun- in of intoxication to know its power induce the "divine mania" of an tuitional sublimation of intelligence. he semi-mystical elations and eleva- tions of the sentient capabilities of our consciousness are of the nature of things of the spirit, motions of delicacy and subtlety, and can neither be argued nor evaluated by the faculty of reason, that remains blind to the overtones of supra-mental cognitions.

The educator, or the public whose opinions he reflects, knows nothing of the potential values that were condemned to remain unborn in millions of young boys and girls by the deletion of the two languages out of school education and the decline of emphasis on classical education in the large. It meant that a whole vast and vivid range of the psycho-spiritual capability of the humanity in our "scientific age" was doomed to miss the cultivation that would have brought its precious conscious values to birth and maturity in the lives of millions. And all this submergence and neglect of a near divine potential in our present humanity is so tied in with the two tongues no longer spoken, that they were considered by discerning minds like Sir Gilbert's to be virtually the corner-stone of the humanitarian culture he hoped they would help to perpetuate in our day.

So the general mind of the present age, no longer conversant with the tone and spirit of the classical culture, would be asking why these lan-

guages—why Greek in particular—can be regarded as so vital to the flowering of the humanitarian virtues and graces in our nature.

As intimated, the answer is bound up with the experience that has registered the values. Of course, the power of a magic culture does not inhere in the Greek language *per se*, apart from its literature. The full sweep of uplift is to be drawn forth out of the classic literature that found graphic expression in that symbolic medium.

Homer, Pindar, Sappho, Hesiod, Virgil, Sophocles, Ovid, Sallust deposited their luminous conceptions of the epic of our divine human existence in these tongues. And behind, beneath and above the thoughts of these writers was always the pungent aroma of the great Greek philosophy. Here must be located the charm of the Greek classical literature. Deep from the heart of the Greek religious and philosophical genius gushed forth the springs of fascination which the classical Greek production has always exercised over the educated mind. Greek philosophy, expressed both in mythology and drama and these in the glowing medium of the Greek language, generated the treble witchery to enchant the mind that could make itself responsive to its subtle influences.

But in this case the expressive medium, the language itself, does exude a charm conducive to humanist culture. Words themselves can verses of poetry, lyrics and sonn in themselves. How one shall expla this is a thing of profundity. Y after all, what is a language but a of tonal symbols formulated a agreed upon to express the concep and images of the minds using When words can be framed to press or represent the most abstra and subtle intellectual, mystical, em tional and intuitional motions of human psyche, a language becom at once the outward set of symb expressing its users' grade of co scious development and conceptuali Hence it can be agreed that the Gre dialect exercises an exalted intell tual exhilaration upon cultural mi because its very words reflect lofty tone of the philosophical m sage of the great Greek thinkers fr Pythagoras to Plutarch. The Gr language itself is a living dictiona of the most enlightening concept imagery. Its words embody speak out the most engaging and spiring concepts. It intrigues the m with a succession of the liveliest most enriching ideas as to the me ing and reality of our human life.

The older civilizations of Eur and even those of Asiatic countr like China and India consider brash new culture here as childis materialistic, in fact semi-barbari

rude and blind to deeper values. There is, tragically, only too much sound base for the charge. Who shall say how much deeper we were plunged into barbarism by the dismantling of the Latin and Greek supports of our former humanitarian education?

The diagnosis of the decline of our academic cultural tone is perhaps not too difficult to outline. Ethico-spiritual refinement requires that mind move inward into the area of consciousness, whereas all the seductions of interest in our civilization today have tended to draw it outward. The outer form, modus and the paraphernalia of living have so focused our interest externally that there has been little time or disposition to work the garden of the inner life. Action for immediate ends, rather than reflection on ultimate ends, has set the style and the vogue of our pursuits and objectives. But this is to follow one's nose to sensuous profligacy instead of following one's mind to rational good.

It has often been said by educators of vision that every person should cultivate at least one "foreign" language besides his native tongue. And if one outside language would deepen and broaden apperceptions of significance, three would increase the area of enhanced enrichment. For what is the essence of culture in the ultimate analysis? What can it be but the mind's expanded apprehesion of conceptual truth? And how can the mind grasp the infinite forms of truth, the divine archetypal ideas of Plato's system, except through the images which it can create by its imaginative and reflective faculty? And language is the set of formally accepted images or symbols designed to represent those basic concepts of consciousness.

Human nature can be "refined" only by the deepening of understanding, the sensitizing of feeling, the clarifying of insight in a synthesis of relations, the general heightening and intensifying of the *quality* of all mental-mystical recognitions, the grasping of subtler intimations of beauty, goodness and truth. The ancient Sages, in striking poetic semanticism, said that the sun's light typified the *mind* of God, while its heat typified his love, his heart's warmth. But both, in synthetic union, are essential to the blossoming of life in beauty. Those who in heavy pietism extol the "heart doctrine" must not over-balance the technique on this side by neglecting the guidance that only the light of the mind can provide. This is what happened in early Christianity and indeed in all Christian history, and the consequences have been catastrophic. The mentalists must not ignore the mystico-aesthetic sensitivities of the human spirit.

What can be seen in this survey is that Sir Gilbert Murray expressed in his life the response of a keenly sensitized intellect to the decline of the intellectual ingredient in the modern age's approach to religion. The author of *The Five Stages of Greek Religion*, his spirit aglow with the fervor of enlightened apperception of the glory of truth, his mind exalted and purified by the impassioned vision of synthetic knowledge, in the light of which the human mind reflects the mind of the Logos of the world, cried out for the type of humanistic education that he felt could feed the hunger of the divine in man for truth and beauty. Seeing the culture around him sink into the depths of superficiality and banality, he deplored the loss of the inspiration of the great wisdom of classic Greece.

Many, with him, likewise lament the dimming of "the glory that was Greece."

MEN ACHIEVE TRANQUILITY through moderation in pleasure and through the symmetry of life. Want and superfluity are apt to upset them and to cause great perturbations in the soul. The souls that are rent by violent conflicts are neither stable nor tranquil. One should therefore set his mind upon the things that are within his power, and to be content with his opportunities. . . . One ought not to desire other men's blessings, and one ought not to envy those who have more, but rather, comparing his life with that of those who fare worse, and laying to heart their sufferings, deem himself blest of fortune in that he lives and fares so much better than they. Holding fast to this saying you will pass your life in greater tranquility and will avert not a few of the plagues of life—envy and jealousy and bitterness. —Democritus

The Domestic Life of Birds

Lee S. Crandall

COURTSHIP among birds is direct and to the point. There are no half-way measures, no long engagements, no postponements. In most species the chief burdens of courtship devolve upon the male. Song takes an active part, with intricate plumage displays, graceful dances, and fiercely fought battles. And just as a man must have a home and visible means of support before he can properly marry, so must the bobolink, grosbeak, or thrush guarantee protection and food before he secures a mate. Almost invariably when the birds return in the spring from their southern migration, we find the first arrivals are males only. In late April or early May, flocks of cock bobolinks can be found in suitable fields, living and feeding together in perfect amity. Toward the middle of the month we will find the birds widely scattered and a babel of sound greets the ear. A little observation will show that each bird holds sway over a section of the meadow and that any intrusion by a rival is met with instant attack. The proud possessor has a favorite perch, perhaps a bush or a tall weed, from which he pours forth his melody, his throat bursting and the white feathers of his back spread to the utmost. The object is obvious: he is advertising to the newly arrived females of the species that he is the owner of a fine surburban plot, with assurance of all the necessities and even the luxuries of bobolink life, and that, if desired, he is prepared to erect an attractive one-room bungalow.

A female presently approaches the territory and, if pleased with the prospect, remains as his accepted mate. The little space of meadow becomes sacred to the newly wedded pair, and nothing short of death will separate them. "Until death do us part" has a real meaning in bird life.

As soon as family cares are over, the male bobolink loses his handsome wedding costume and assumes the plain, protectively colored plumage of the female and young. The family joins forces with others from the same and neighboring fields, and flocks roam far and wide, wherever food is plentiful, before leaving for their winter home in Brazil. Territorial claims are forgotten, because the babies can fend for themselves and their is no longer urgent need for easily secured food.

Some birds nest in colonies, usually for mutual protection or because of

scarcity of nesting sites. Great cities, numbering thousands of nests, are often formed. The murres, which breed on rocky islands off the North Atlantic coasts, build no nests but deposit their single eggs in the tiniest crevices on the face of the cliffs. Since the number of these niches is limited, they are greatly sought, and fierce battles are waged for their possesion. The safety of the egg in such encounters is in great danger, but nature has provided for this contingency, for the egg is shaped like a top, so that it will turn in a very small circle if it is caused to roll. The eggs are strangely and weirdly marked with spots and streaks of color, and investigation leads to the belief that no two are alike and that each bird lays an approximately similar egg year after year. Experienced mothers are thus able to distinguish the centers of their own particular hopes—a difficult feat among so many.

Most birds are monogamous. However, polygamy is customary with some birds, particularly the great-tailed grackles, and the long-tailed whidahs of Africa. Each male gathers to himself a harem of from two to five or six females, which he guards with as much assiduity as any sultan. There may be a surplus of females in these species, but probably also many weak or immature males are unabl to secure mates.

Among certain birds, notably th Australian emu and some other os trich-like birds, "emancipated" fe males are the rule. Here the lady doe the courting; with the emu this con sists largely of a loud booming, ac complished by means of enlarged ai sacks in the neck. The emu is a ver irregular layer, depositing her beauti ful great green eggs at intervals fro two days to a week. No nest is built and it is the duty of the harassed ma to follow her movements closely, an to cover with bits of grass and straw the eggs she deigns to lay. Th clutch varies from two to three to a many as 18 eggs, and just how h keeps track of them all is still amon the mysteries. At any rate, when h feels that no more are to appear, h scoops a shallow place in the groun and gathers into it his scattered treas ures. Then he humbly begins th process of incubation, a task whic lasts for eight weeks, the longest in cubation period known among bird When the babies finally emerge, h lavishes on them an attention that n mother could excel, for a year and half. And in the meantime Mothe Emu has been roaming the countr "booming" for another mate!

A perfect counterbalance for th freedom of the female emu is fu nished by the hornbills. These bird

est in cavities in great trees of the ngle. Only one egg is laid, and as on as it is deposited the male asters up the opening, leaving only narrow, vertical slit. Through this perture he feeds his prisoner, and n due course the youngster as well. ntil the latter is full fledged, there no other means than the tiny win- ow for communication with the uter world. Father Hornbill plainly elieves that "woman's place is in he home," and so he keeps her there.

In Australia a group of birds nown as mound builders construct rimitive incubators, and use them or hatching their eggs. The best nown of these birds is the brush urkey. It has tremendously powerful eet, which make excellent substitutes or rakes and pitchforks. At the ap- proach of the breeding season the bird gathers in a great heap the debris of the jungle floor. This mound may often reach a height of six feet and a diameter of 12 feet or more. A hole is dug in the top, ex- tending downward into the central core. The female then deposits her egg in the cavity and the mound is closed. And here is the most remark- able thing of all: the egg is always placed point down. There is no better illustration of the ingenuity of na- ture, for eggs placed point down will keep better than in any other posi- tion, because the delicate cords that hold the yolk in position are attached to the ends.

When the clutch of eggs is com- plete, the birds watch the mound with great care, keeping it in good con- dition and immediately repairing the slightest damage. The heat generated by the decaying vegetation is suffi- cient to give a uniform temperature of about 95 degrees, which is high enough for incubation of the eggs of brush turkeys, though domestic fowl's eggs require 100-103 degrees. After six weeks have passed, the first young bird hatches. From his parents he has inherited large and serviceable feet, with which he promptly sets to work to extricate himself. When he finally emerges, this precocious in- fant is already provided with feathers and well-developed wings, and thus equipped fares forth alone into the tangled world to seek his fortune. Independent and free from parental discipline, this prodigy of the wild can, from infancy, make its way per- fectly well "on his own."

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PLEASURE must have the warrant that it is without sin; and then the measure that it is without excess. —H. G. J. Adams

Quotes Of The Day

Charles A. Lindbergh: In a competitive world, life and freedom must be backed by strength. But survival has a time dimension which says that power consists of more than strength of arms. Short-term survival may depend on the knowledge of nuclear physicists and the performance of supersonic aircraft, but long-term survival *depends alone on the character of man.*

Clement R. Atlee: No social system will bring us happiness, health and prosperity unless it is inspired by something greater than materialism.

Arnold Toynbee: Apathy can only be overcome by enthusiasm, and enthusiasm can only be aroused by two things: first, an ideal which takes the imagination by storm, and, second, a definite intelligible plan for carrying that ideal into practce.

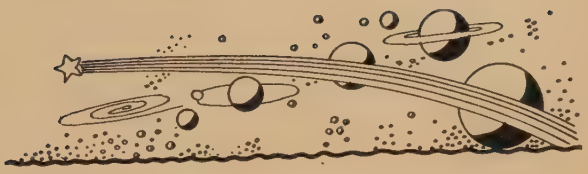
Gerald Nancarrow: Every system of education should have a binding synthesis—an overall objective toward which each citizen should be continually at work.

Walter Lippman: Our education effort and our educational needs a not now anywhere nearly in balanc The supply is not nearly keeping u with the demand. The burden of th task is very much heavier than is th strength of the effort. There is a ver serious and dangerous deficit betwee the output of education and ou private and public need to be edu cated.

Morris L. Ernst: As manpower is r placed by other sources of energy, th entire conception of recreation shift What we do with these new leisu hours will determine the value of ou culture.

Helen Keller: Security is mostly a s perstition. It does not exist in natur nor do the children of men as a who experience it. Avoiding danger is n safer in the long run than outrig exposure. The fearful are caught often as the bold. Faith alone defend

James Maloj: Education is the tor that destroys the fear in the heart man.



Quotes Of The Ages

ohn Ruskin: All the best things and easures of this world are not to be roduced by each generation for itlf, but we are all intended, not to arve our work in snow that will melt, ut each and all of us to be continulIy rolling a great white gathering nowball, higher and higher, larger nd larger, along the Alps of human ower.

Vashington Irving: It is interesting o notice how some minds seem almost o create themselves, springing up unler every disadvantage and working heir solitary but irresistible way hrough a thousand obstacles.

Goethe: All truly wise thoughts have been thought already thousands of times; but to make them truly ours, we must think them over again honestly till they take firm root in our personal experience.

Lord Kames: Logic is the art of thinking well: the mind, like the body, requires to be trained before it can use its powers in the most advantageous ways.

Seneca: He that does good to another man does also good to himself, not only in the consequence, but in the very act of doing it, for the consciousness of well-doing is an ample reward.

Samuel Johnson: The true, strong and sound mind is the mind that can embrace equally great things and small.

Johann von Schiller: Only those who have the patience to do simple things perfectly, ever acquire the skill to do difficult things easily.

Charles Dickens: No one is useless in this world who lightens the burden of it to anyone else.

Benjamin Franklin: If you would know the value of money, go and try to borrow some.

John Milton: Even the mind has its own place, and in itself can make a heaven of hell, a hell of heaven.

Confucius: The heart of the wise, like a mirror, should reflect all objects, without being sullied by any.

Marcus Aurelius: A man must stand erect, not be kept erect by others.

World Beneath The Sea

Ritchie Cald

WE ARE APT to forget that seven-tenths—nearly three-quarters—of the earth's surface is covered by sea. We know less about the geography of this unseen world than we know about the face of the moon. But we are learning.

The deepest man has ever descended into the ocean is just over 13,000 feet. But there are gorges in the sea—the Phillippine Trench in the Pacific, for instance—that are 6½ miles deep, further beneath the surface of the sea than the peak of Everest is above it. With modern methods of echo-sounding, scientists are now charting the ocean floor. With modern instruments, they are discovering the nature of its rocks and the wealth of minerals they contain. We know enough to realize that a fantastic landscape is concealed beneath the sea—great mountain ranges, volcanoes and deep canyons through which sometimes run submarine rivers.

For thousands of years ships have rocked and tumbled on the heaving waves—waves which can be as high as 60 feet, capable of tossing a giant liner as though it were a Kon-Tiki raft; waves which tear down cliffs, etch our coast-lines, smash concre sea-walls.

It is only recently, however, th scientists have begun to understar the nature of these waves, but tod research is being actively pursued a number of countries. Dr. G. E. Deacon, Director of the British I stitute of Oceanography, and a me ber of the UNESCO committee whi deals with the scientific problems the sea, has been telling me some i teresting facts about a new instrume the "wave-machine," which the I stitute is now using.

"There are a great many storm or generating areas propagati waves", he explained, "and in t pattern which you see on the surfa of the ocean these are combined t gether. The visible waves are, in fa the sum of a number of compone wave-trains which are travelling different speeds and in different d rections. To make sense of this, o has to have an analyzer which w tell you how the energy is distribut between waves of different lengt and this is precisely what our ne instrument is doing. It is largely ele tronic, and does for the sea very mu

what the radio set will do for the atmosphere: it picks out the waves from various generating areas, so that you can separate them."

Our weather is largely determined by the behavior of the oceans. And one of the objects of the International Geophysical Year, in which the scientists of over fifty nations are combining to study the natural phenomena of the Earth, is to learn more about this relationship between sea and air.

The oceans act as a great thermo-accumulator or bank of heat. The incoming solar heat is stored in the oceans and then given off in times of cold so that the oceans have a tempering influence on the world's climate. To understand the weather, one has to understand the oceans and, conversely, to understand the oceans you have to understand the circulation of the atmosphere.

This is apparent when one realizes that 90% of the surface currents of the sea, including the great Gulf Stream, the Kuroshio Current, and the corresponding whirls in the oceans of the Southern Hemisphere are primarily wind-driven. Indeed, the storage of heat in the oceans is due to the stirring caused by the atmospheric winds. The study of meteorology alone will not give a full picture of the heat and water balance of the atmosphere. What affects man, as far as the atmosphere is concerned, is the heat and the water he gets out of it.

Meteorologists, exploring the upper atmosphere and studying air currents high above the earth, send up balloons which relay information back to earth by what is called radio-sonde. Oceanographers, who want to study currents far below the surface of the sea, have been trying to develop a similar device. This has now been done, and Dr. Deacon explained how it operates.

"We use two long aluminium tubes," he said, "which contain batteries and a simple electronic circuit. Outside the tubes there is a transducer which is like the sound producer in echo sounding, and you can choose the depth at which it will float fairly precisely.

"When it reaches the required depth, it sends out sound impulses, and these pulses can be heard by a ship. We have just used this instrument below the Gulf Stream, off the coasts of the U.S.A.—one of the tubes was followed for 23 miles in 66 hours —and we found currents there, 2,800 metres below the surface, which travel at a speed of about a third of a knot.

"These are quite big currents, nearly as big as some of the surface currents, and it is obviously very im-

portant to know about such phenomena. They displace a lot of water, affecting the surface currents. They also affect the distribution of heat in the ocean and, by carrying nutrient salts about, will affect the productivity of the sea."

This is an important point, for the ocean which covers seven-tenths of our globe is a vast reservoir of food resources. It is full of life, not only animal life but plant life as well. We have barely begun to exploit the sea as a source of food. Yet the world population is multiplying so quickly that the problem of feeding it from land resources increases every day. The sea is indeed a vast unexplored world, a vast menagerie of living creatures, which offers untold possibilities for feeding the world's hungry peoples.

WILL POWER

NOTHING CAN RESIST the will of man, when he knows what is true and wills what is good.

To will evil is to will death. A perverse will is the beginning of suicide.

We can and should accept evil as the means to good, but we must never will it or practise it, otherwise we should demolish with one hand what we erect with the other. A good intention never justifies bad means. When it submits to them it corrects them, and condemns them while it makes use of them.

To earn the right to possess permanently, we must will long and patiently.

The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

To affirm and will what ought to be is to create; to affirm and will what should not be is to destroy.

To do nothing is as fatal as to commit evil, and it is more cowardly.

Sloth is the most unpardonable of the deadly sins.

To suffer is to labor. A great misfortune properly endured is a progress accomplished. Those who suffer much, live more truly than those who undergo no trials.—Eliphas Levi

Inspiration

G. H. Hall

INSPIRATION, as I am using the word, means the intellectual-emotional recognition of the Divine in an experience or event. It may come from the reaction to a physical event, such as a great ecstacy or a great sorrow. Or it may come from something wonderfully beautiful or pleasing, such as the sunshine breaking through the clouds following an electric storm on the prairie; or the breathtaking thrill of gazing into the depths of space when the stars are out on a soft summer night and there is no moon; or the calm and peaceful beauty of moonlight on a waveless sea; or the perfume of wild roses along a country lane in the springtime. Sometimes it comes from some wonderful passage in literature, and it is to some of these that I wish to call attention, dealing with the One Life, the Indwelling Spirit in every living thing.

"For as I passed by and beheld your devotions, I found an alter with this inscription, *To The Unknown God.* Whom therefore ye ignorantly worship, Him I declare unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is He worshipped with men's hands, as though He needed anything, seeing He giveth to all life and breath and all things. And hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the time before appointed and the bounds of their habitation. That they should seek the Lord, if happily they might *feel* after Him and find Him, though He be not far from every one of us; for in Him we live and move and have our being." (*Acts XVII*, 22-28.)

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? For the temple of God is holy which temple ye are." (*I Cor. III*, 16-17.)

"For behold the kingdom of God is within you." (*Luke XVII*, 21.)

"I am in my Father and ye in me and I in you." (*Matt. XIV*, 20.)

"He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me." (*Bhagavad Gita, VI*, 30)

"I am the Self seated in the heart

of all beings." (*Bhagavad Gita, X,* 20.)

"Having pervaded this whole universe with one fragment of myself, I remain." (*Bhagavad Gita, X,* 42.)

"Seek it by making profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the way. And when you have found the end, its light will suddenly become the infinite light." (*Light On the Path, Part I, Rule* 20.)

"Look for the warrior and let him fight in thee. . . . He is thyself; yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he hath entered thee and become thy warrior, he will never utterly desert thee and at the day of the great peace, he will become one with thee." (*Light On the Path, Part II, Rules* 2,4.)

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or felt, but is perceived by the mind of man who desires perception." (*Idyll of the White Lotus.*)

"When by constant thought of Him the mind becomes purified, then, like a polished mirror, it can reflect His Divine Glory." (*Kena-Upanishat.*)

"Behold thou hast become the Light, thou hast become the Sound, thou art thy Master, and thy God. Thou art thyself the object of thy Search." (*Voice of the Silence.*)

EMERSON ON EDUCATION

NOBODY SHALL BE DISORDERLY, or leave his desk without permission, but if a boy runs from his bench, or a girl, because the fire falls, or to check some injury that a little dastard is inflicting behind his desk on some helpless sufferer, take away the medal from the head of the class and give it on the instant to the brave rescuer. If a child happens to show that he knows any fact about astronomy, or plants, or birds, or rocks, or history, that interests him or you, hush all the classes and encourage him to tell it so that all may hear. Then you have made your school-room like the world. Of course you will insist on modesty in the children and respect to their teachers, but if the boy stops you in your speech, cries out that you are wrong and sets you right, hug him!

What A Contrast!

Arthur Foster

N EVERY DAY LIFE we depend pon our inherent power of percep- ion and discrimination, and we learn y experience, experimentation, suf- ering, and occasionally by observa- ion. If our ignorance, carelessness or erversity causes us to violate any f the laws of life, we expect to suf- er the consequences of such viola- ion. Most orthodox religious institu- ions still hold that the only way we an be "saved" from our "sins" is o "believe in" and blindly accept a "Vicarious Atonement." In real life we are taught to develop character nd intellect. Contrariwise we are still taught the virtue of credulity, nd we are branded as "heretics" if we have the courage, intelligence and onesty to express any doubts in the natter. In every day life we should be judged by what we do and not by what we profess—or pretend—to be- ieve.

We are taught that the way to wisdom and understanding requires integrity, humility, rigid scientific investigation, and logical thinking. We are taught that knowledge is acquired through right reasoning, intuition, observation and experience. In some churches emphasis is laid on obedience to the priest—or belief in the infallibility of the Bible—as literally interpreted. In every day life we observe that Nature is continually in a state of change and growth. In contrast, we find little but crystallization, dogma, intellectual miasma and spiritual stagnation in many houses of worship. In real life, if we are wise, we try to develop the good that is in us and not accept the damnation that we are in a hopelessly fallen state, that we are all poor "worms of the dust," and that "there is no health in us."

We are taught that in order to be "saved" from this allegedly depraved condition we must believe that Jesus died for us. The truth of the matter is that he lived for us, and still lives for us—just as all of the great truly consecrated men and women of all time have done.

We are not told that the whole idea of a blood sacrifice was a pagan ritual which was surreptitiously slipped into the sublime teaching of Jesus by Roman Catholicism, and then carried over into Protestantism. In real life we are taught to be honest and fearless. We are taught to be courageous, self reliant—to think, and medi-

tate, and to look within ourselves for the Source of our strength, inspiration, sustenance and guidance. Again we are taught to pray for help to an anthropomorphic Deity, who is supposed to exist somewhere outside of his creation—a deity who is supposed to arbitrarily reward or punish us as he sees fit. In real life we eventually reach a point in our ongoing where we are not only liberated from all of the above mentioned fallacies and superstitions, but we try to remove the chains of fear and doubt from the feet of others on the Path to true self conscious realization.

Two thousand years ago Jesus of Nazareth, whether he was God, or man, or both—was crucified by an arrogant crystallized orthodox priesthood *for merely saying, in effect, what you have just read.* You can find an account of it in every one of the Four Gospels.

What is the significance of this tirade? Does it imply that Religion is merely specious Theology—or worse? Does it mean that all Christian Churches are useless—or diabolical? Is it an attack upon the clergy, or upon some sect of the Christian Religion? Of course not. There is much good in all of the churches, and many fine men and women will be found in any of them. But it certainly seems to suggest that Orthodox Churches will have to "change their platform," or eventually pass out of the picture—to be replaced by a plausible philosophy and theology, based upon exact science, true psychology, and correct metaphysics, as taught by Jesus of Nazareth, as well as by every other great Teacher who ever walked this earth.

In other words, True Science and True Religion are not incompatible and cannot be separated. Each partakes of the nature of the other. Religion without Science makes for ignorance and superstition. Science without Religion—unless checked—might destroy the race. Where is there an institution that covers these fundamental requirements? Liberal reformed churches and synagogues and some institutions that are not classed as sectarian as the Theosophical Society and New Thought Movements, appear to be headed in the right general direction. But that is all beside the point as far as this case is concerned, for the reason that they are all repudiated by all of the Orthodox Institutions. In the meantime, the "hungry sheep look up and are "fed" a great deal of stuff and nonsense that is a mighty long way off from the correct metaphysics and religion of Jesus, and far removed from the latest findings of Science.

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My Educational Mission

Rabindranath Tagore

The Sage and some of his Disciples: Sir Rabindranath Tagore Reading To a Group of Young Men and Women, Pupils of the "University" he has founded on Idealistic Lines.

I AM AN ARTIST and not a man of science, and therefore my institution necessarily has assumed the aspect of a work of art and not that of a pedagogical laboratory. And this is the reason why I find it difficult to give men a distinct idea of my work which has been continually growing for the last thirty years. With it my own mind has grown and my own idea of education found freedom to reach its fullness through a vital process so elusive that the picture of its unity cannot be analyzed.

Children's minds are sensitive to the influences of the great world to which they have been born. This delicate receptivity of their passive minds helps them, without their feeling any strain, to master language, that most complex instrument of expression, full of ideas that are indefinable and

symbols that deal with abstractions. Through their natural gift of guessing, children learn the meaning of the words which we cannot explain.

But it is just at this critical period that the child's life is brought into the education factory, lifeless, colorless, dissociated from the context of the universe, with bare white walls staring like eyeballs of the dead. The children have to sit inert whilst lessons are pelted at them like hailstones on flowers.

I believe that children should be surrounded with the things of Nature that have their own educational value. Their minds should be allowed to stumble on and be surprised at everything that happens before them in the life of today. The new tomorrow will stimulate their attention with new facts of life.

The minds of the adults are crowded; the stream of lessons perpetually flowing from the heart of Nature does not fully touch them; they choose those that are useful, rejecting the rest as inadmissible. The children have no such distractions. With them every new fact comes to a mind that is always open, with an abundant hospitality. And through this exuberant, indiscriminate acceptance they learn innumerable facts within a short time, amazing compared to our own slowness. Those are the most important lessons of life that are thus learnt in the first few years of our career.

Because, when I was young, I underwent the mechanical pressure of a teaching process, one of man's most cruel and most wasteful mistakes, I felt it my duty to found a school where the children might be free in spite of the school.

At the age of twelve I was first coerced into learning English. Most Englishmen and Americans are blissfully unconscious of the mercilessness of their language. They will admit, however, that neither its spelling nor its syntax, is perfectly rational. The penalty for this I had to pay without having done anything to deserve it, with the exception of being born ignorant.

When in the evening my English teacher came I was dragged to my daily doom at a most unsympathetic desk and an unprepossessing text book containing lessons that are followed by rows of separated syllables with accent marks like soldiers' bayonets.

As for that teacher, I can never forgive him. He was so inordinately conscientious! He insisted on coming every single evening—there never seemed to be either illness or death in his family. He was so preposterously punctual too. I remember how the fascination for the frightful attracted me every evening to the ter

ce facing the road; and just at the ght moment, his fateful umbrella— r bad weather never prevented him om coming—would appear at the nd of our land.

Remembering the experience of y young days, of the school-masters id the classrooms, also knowing mething of the natural school which ature herself supplies to all her eatures, I established my institu- on in a beautiful spot, far away om the town, where the children id the greatest freedom possible nder the shade of ancient trees and ie field around open to the verge f horizon.

From the beginning I tried to cre- te an atmosphere which I considered be more important than the class aching. The atmosphere of Nature's wn beauty was there waiting for us om time immemorial, with her var- d gifts of colors and dance, flowers nd fruits, with the joy of her morn- gs and the peace of her starry ights. I wrote songs to suit the dif- erent seasons to celebrate the com- g of spring and the resonant season f the rains following the pitiless nonths of summer. When Nature her- elf sends her message we ought to cknowledge its compelling invita- ation. If we pay all our dutiful at- ention to mathematics while the kiss f rain thrills the heart of the sur- ounding trees, we are ostracized by the spirit of the universe. Our holi- days are unexpected like Nature's own. Clouds gather above the rows of the palm trees without any previous notice; we gladly submit to its sud- den suggestion and run wildly away from our Sanskrit grammar. To alienate our sympathy from the world of birds and trees is a barbarity which is not allowed in my institu- tion.

I invited renowned artists from the city to live at the school, leaving them free to produce their own work, which the boys and girls watch if they feel inclined. It is the same with my own work. I compose my songs and poems, the teachers sit around me and listen. The children are naturally attracted, and they peep in and gather, even if they do not fully understand, some- thing fresh from the heart of the com- poser.

From the commencement of our work we have encouraged our chil- dren to be of service to our neighbors from which has grown up a village reconstruction work in our neighbor- hood, unique in the whole of India. Round our educational work the vil- lages have grouped themselves, in which sympathy for Nature and ser- vice for Man have become one. In such extension of sympathy and ser- vice our mind realizes its true free- dom.

Along with this has grown an in- spiration for even a higher freedom,

a freedom from all racial and national prejudice. Children's sympathy is often deliberately made narrow and distorted, making them incapable of understanding alien peoples with different languages and cultures. This causes us, when our growing souls demand it, to grope after each other in ignorance, to suffer from the blindness of this age. The worst fetters come when children lose their freedom of heart in love.

We are building up our institution upon the ideal of the spiritual unity of all races. I hope it is going to be a great meeting place for individuals from all countries who believe in the divine humanity, and who wish to make atonement for the cruel disloyalty displayed against her by men. Such idealists I have often met in my travels in the West, unknown persons of no special reputation, who suffer and struggle for a cause most often ignored by the clever and the powerful. These nameless individuals, I am sure, will alter the outlook for the future; by them will be ushered a new sunrise of truth and love, like that great personality, who had only a small number of disciples from among the insignificant, and who at the end of his career presented a pitiful picture of utter failure. He was reviled by those in power, unknown by the larger world and suffered an inglorious death, and yet through the symbol of this utmost failure he co quers and lives for ever.

For some time past, education ha lacked idealism in its mere exerci of an intellect which has no depth sentiment. The one desire produce in the heart of the students has bee an admission to win success in th world—not to reach some inn standard of perfection, not to obta self-emancipation.

Let me confess this fact, that have my faith in higher ideals. At t same time, I have a great feeling delicacy in giving utterance to the because of certain modern obstacle We have nowadays to be merely co monplace. We have to wait on the r ports in the newspapers, represent tive of the whole machinery whi has been growing up all over t world for the making of life supe ficial. It is difficult to fight throug such obstructions and to come to t center of humanity.

However, I have this one satisfa tion, that I am at least able to p before the world the mission to whi these last years of my life have be devoted. As a servant of the gre cause I must be frank and strong urging upon all this mission. I rep sent in my institution an ideal brotherhood, where men of differe countries and different languages c come together. I believe in the spi

al unity of man and therefore I k the world to accept this task from e. Unless it comes and says: "We also recognize this ideal," I shall know that this mission has failed.

CHECK YOURSELF

IF THERE WERE actual disease in the body you would try to cure it; but having taken such measures as were necessary, you would not think the cure likely to be promoted by perpetually watching the wounds, or thinking of them. On the contrary, you would be thankful for every moment of forgetfulness . . . your wisdom and duty touching soul-sickness are just the same. Ascertain clearly what is wrong with you; and so far as you know any means of mending it, take those means, and have done; when you are examining yourself, never call yourself merely a "sinner," that is cheap abuse; and utterly useless. You may even get to like it, and be proud of it. But call yourself a liar, a coward, a sluggard, a glutton, or an evil-eyed, jealous wretch, if you indeed find yourself to be in any wise any of these.

Take steady means to check yourself in whatever fault you have ascertained, and justly accused yourself of. And as soon as you are in active way of mending, you will be no more inclined to moan over an undefined corruption. For the rest, you will find it less easy to uproot faults, than to choke them by gaining virtues. Do not think of your faults; still less of others' faults: in every person who comes near you, look for what is good and strong: honor that; rejoice in it; and, as you can, try to imitate it: and your faults will drop off like dead leaves, when their time comes.

If, on looking back, your whole life should seem rugged as a palm-tree stem; still, never mind, so long as it has been growing; and has its grand green shade of leaves, and weight of honeyed fruit, at top. And even if you cannot find much good in yourself at last, think that it does not much matter to the universe either what you were, or are; think how many people are noble, if you cannot be; and rejoice in their nobleness. An immense quantity of modern confession of sin, even when honest, is merely a sickly egotism; which will rather gloat over its own evil, than lose the centralization of its interest in itself.—John Ruskin

IDEAS ARE COSMOPOLITAN—They have the liberty of the world.—You have no right to take the sword and cross the bounds of other nations, and enforce on them laws or institutions they are unwilling to receive.—But there is no limit to the sphere of ideas. Your thoughts and feelings, the whole world lies open to them, and you have the right to send them into any latitude, and to give them sweep around the earth, to the mind of every human being.

—Henry Ward Beecher

EDITORIALS

The Right To Roam

WHEN THE founding fathers of America drafted the Constitution, they omitted to list certain basic freedoms which were not to be infringed by the federal government. This, quite naturally, worried many people in the several colonies. So before the Constitution could be ratified, ten amendments were added to it.

These amendments, known in that day and this as the Bill of Rights, were designed to protect the individual in his freedom from certain oppressions common to that day. They were also designed to insure that such freedoms as that of speech, assembly and the press should never be chipped away.

Amendments added to the Constitution, unless specifically stating otherwise, are binding upon the federal government only. So most states have added a similar Bill of Rights to their own constitutions. These like that appended to the federal Constitution, were aimed to still the fears of a citizenry that had had personal experience of oppression, and to protect them in the rights that should be granted without question to all men.

The point to this is that the Bill of Rights, whether tailored for federal or state constitution, was based upon experience. It provided blanket protection. It proved its worth from the outset, and few indeed there are today who would advocate seriously the elimination of the safeguards contained therein.

But mankind and man's civilization have come far in intervening years.

We of today are faced with problems and dangers to our basic freedom that were not dreamed of 170 years ago. Questions as to what the Bill of Rights should now cover constantly plague us. Should freedom of speech apply also to radio and television and motion pictures? Does the right to bear arms mean that everyone may keep a pistol under his pillow? Does freedom of religion mean freedom from religion? And so on.

In recent weeks much publicity has been given to a freedom which many believe should be basic but which was so generally assumed by the founding fathers that it was not even mentioned in the original Bill of Rights. This, of course, is the freedom of movement.

In that day passports were virtually unknown. A man had the right to roam where he willed, provided he could afford passage, or work his way.

Tourism was uncommon then. Crime had no such widespread ramifications as send it today on international sprees. Few people did much traveling unless in a migration from home to some new home somewhere else. But the right to these peregrinations was never suspect and rarely challenged. The form of oppression which keeps each man locked within the country of his birth had not yet been devised.

So rarely does this freedom come up for consideration that the leaders of the two most powerful western nations during the recent war could formulate "Four Freedoms" and omit it entirely. It was not until some alert individual pointed out that any animal in a zoo had the Four Freedoms, but not the most basic one of all, that this right was recognized.

Not long ago the State Department is said to have determined that travel was a privilege, not a right. This decision was presumably arrived at by the same individual who decided that freedom of the press meant the right to print news, but not to gather it!

At any rate, the courts frowned upon this interpretation, although a full-blown Supreme Court decision on the question seems overdue.

Perhaps it will be handed down in answer to appeals that seem sure to result from the incident which brings all this to the fore at this time.

Last summer, as everyone knows, 41 young Americans touring Russia decided against State Department

advice to accept an invitation to tour Red China. They did so. When they emerged, their passports were stamped "valid only for return to the U.S." and were taken from them when they got back. Appeal through the courts against this action seemed likely.

When the furor over their visit to China was at its height, someone in the department explained that travel in that country by Americans was inadvisable because we still are more or less in a state of war with that country. This is probably true, though no one in official Washington will guess how long we shall continue this shadow war. We failed to recognize the existing regime in Russia from the time of the Red revolution until 1933 and, so far as an outsider can tell, our "war" with Red China seems likely to beat that record.

Neither cessation of diplomatic relations accomplished very much, however stubbornly maintained.

In international relations, as in human relations, there is little profit in building attitudes on the sole basis of the past—however significant or painful that past may have been.

The fact that Earl Williamson, who came out of China by way of Hong Kong, and the 40 other Americans may bring us a fresh slant on the China of today is interesting, but not the most important aspect of their defiance of the State Department.

Of more significance will be some court test to show whether an executive department of the government has the implied or explicit right to limit at its whim such a basic freedom as that to travel. We hope that it does come before our highest court; we have no doubt what the outcome would be.

Pointing up the same issue, but even more pointless, if that be possible, has been the State Department's singularly unimaginative handling of the problem of admission of Red Chinese newsmen to this country and permission for our reporters to go to theirs.

At this writing, this matter has not yet been fully cleared up. But the sooner this is done, the better for all concerned.

More Philosophy In Our Practice, More Practicality In Our Philosophy

IT IS A GREAT help, when battling with our weaknesses, if we can feel by not indulging them we are not dragging down other people. Our arms are strengthened by the might of a new and better motive for re-

istance. Not otherwise must a parent eel, when fighting on behalf of offpring; or a warrior, who has lost he idea of self in the feeling of soliarity with his companions. Perhaps our imagination is too feeble to comprise "the whole body of humanity," but we can take our family or social circle instead. In the case of a group working together, for a common cause, the principle holds good in a notable degree; for then a real union is brought about by the closeness of contact and the unity of ideals and work. When a number of people are carrying a load, it is of more than mere personal consequence to each whether or not he shall step out from under or continue to hold up his corner.

The opposite side of the matter is equally true: no success of ours can be won without bringing a blessing to the others, individually and collectively. By conquering our own burden we ease the burden of others. The motive of winning advantage for oneself may often prove inadequate to inspire a sufficient effort; then this nobler motive steps in and adds the necessary power to our arms.

So separateness is a mental state, we are told; it is a notion, a theory. In that case, by changing the theory and bringing on a different mental state, we can make the separateness vanish. People often talk as if the desirable goal to be aimed at were to produce a factitious union between a number of separate personalities; but we see that what is needed is to realize that such a union already exists and needs but to be recognized.

The idea that our thoughts and feelings are altogether private must be given up. They may be private in the sense that we cannot read each other's minds, but they are not private in their effects. We have now full warrant of eminent men of science for the belief that space is teeming with radiations or vibrations, of countless kinds and grades; so that there is no ground for the idea that minds are separated. And, apart from such subtler modes of intercommunications, the visible effects of our actions, which actions are inspired by our thoughts, must always be potent wherever people meet together.

These ideas may serve to convince us that we may accomplish much in the way of good influence without going lecturing or writing or agitating. Each human unit who accomplishes his duty, becomes a center of healthful radiations; just as, on the other hand, he may act as a germ spreading unhealthy influence around.

Not nearly enough is made of this. If we could only rid ourselves of that habit of dividing up our interests into philosophical and the practical,

we might have more philosophy in our practice and more practicality in our philosophy. There have been times—and are now for some peoples—when religion was not a separate affair but was a part of life. Everything was done in the spirit of religion. Since those times, we have put religion away in a compartment by itself and invented another compartment, called "secular" and including everyday business.

It has been the same with our philosophies. Tell a man something about the personality being a delusion, or about the higher and lower self, and he will say to himself, "Oh that is something very solemn and sacred and lofty; some day we will all be like that." But he will not think of looking at it as something very real and ordinary, or of applying it in his daily conduct. And so, when we say that the personality is a delusion, and that this delusion can be dispelled, leading to an enlightenment, we are not speaking of some exalted state which only the few can reach, and we shall perhaps attain in the future; but we are speaking of a thing that can be realized by the humblest and simplest people in their daily life, if only they can induce themselves to take seriously what is said.

The mere fact of having this teaching in your mind will act as though you carried about an electric lamp; a new light will be shed on every circumstance that comes up. You can take your daily life as a laboratory course of instruction; and be on the watch for verifications of the laws which you claim to believe in; watch out for an illustration of the fact that personality is a delusion. We need to avoid the notion that progress in knowledge or in attainment implies going into extraordinary states or employing extraordinary means. The real teachings that matter are concerned with the most intimate affairs of daily life. It is in these that we meet the real difficulties and win the real victories.

We cannot perhaps define the word "personality" too strictly, its meaning is variable and indefinite. But we can understand what is meant by developing the personality too much, or by overcoming it. It simply means being more or less wrapt up in oneself. It is easy to see that some teachings and methods are but new ways of cultivating the personality. If we gain powers for our personal gratification, we are making the personality, the selfish part of us, stronger than ever, and erecting a higher barrier between ourselves and the common lot. The kind of powers we want are such as do not inflate the vanity, or render us conspicuous, or place us on a pedestal. For instance, the power to understand the real needs

other people, so as to be able to lp them effectually, is a power ry much needed everywhere and the time. The possession of such power (we use the word "possesn" with reluctance) would introce us to a brighter world than that self-love.

It is often a great help, when strivg with our infirmities, if we can ll them by other names. It may rve to unmask them. For instance, rvousness is often only a form of lfishness. Some (but not all) ailents are forms of selfishness; there some part of our make-up which ts like a sort of old-man-of-the-sea ounted on our shoulders and insting that we shall carry him about nd feed him. He claims a large share f our vitality and resists vigorously hen we attempt to use too much itality in other matters. And so we ay, "I can't," or "I am too tired;" hen perhaps, if the truth were nown, we should rather have said, I won't." This of course, does not pply to all cases; yet there are probbly few who can claim to be enirely free from *some* obsession of ear or nerves or antipathy, which, f frankly examined, might prove to e a form of self-engrossment. But he important practical point here is hat the understanding of the nature f a disease takes us a long step towards its cure; and it is sometimes nough to recognize the real nature of some such obstruction in order to see it vanish like a mist in the sun.

It is very important that people should cease making the teachings of "the good life" into something exotic and apart from daily life, and that it should be realized they are *meant to be used.* Is the personality a precious possession which we are loath to give up, or a prison into which we are shut and which we should rejoice to escape from? We are told it is a delusion, a false notion. We cannot cut ourselves off from the common lot, try as we may. Eternal justice will not allow us for long to reap the benefits of common life while refusing the duties. Retribution comes in the shape of an unadaptive personality, which we have built up by past selfishness, and which now prevents us from making the contacts for which we long.

Many ardent wishes are expressed that humanity should be more fraternal, instead of being divided into self-seeking individuals or warring classes; but we cannot wage successful war against an evil as long as we are nourishing it in our own hearts. He who hates cruelty should eliminate it from his own nature, in whatever form it may appear; for many people who would not harm a fly are unmerciful with their tongues and think nothing of lacerating hearts; and a philanthropist who is

a selfish tyrant at home is not likely to accomplish much abroad. As self- ishness is a delusion, let us dispel i where we meet it—in our own lives.

Don't Throw Them Away

We are glad to bring to readers news of the opportunity to help others. In this case, great help can be given at little—almost no—cost.

THE TITLE of this article might be: How to Give Something for Nothing. It is the story of how Mieko Watanabe earns her living and supports her family through help given by women of the United States—at no cost to themselves except a little postage.

Mieko's family consists of three children and her elderly mother. She is one of 25,000 Japanese war widows who earn their living through part-time work in the 22 work centers operated by the Japanese Women's Welfare Service.

Having families to take care of, these women can only work part-time, and so these factories are organized to be staffed by part-time employees. The raw material they work on is nylon hosiery discarded by women in the United States. Mieko and her fellow workers unravel these nylon stockings and use the thread to make mats, stockings, gloves, "Zori" slippers, artificial flowers, and toys.

Many individuals and organizations in the United States collect discarded nylon stockings and send the directly to the Women's Welfa Service headquarters in Tokyo. The they are washed and sorted. Tho with minor runs are sent to wo centers where women specialize repairing hosiery. Repaired stockin are sold in stores, some of them ope ated by other war widows. They s for 90 yen, which is about 25 cen in U. S. currency. But this is a who day's wages for a woman in Japan

The stockings which cannot be r paired are sent to other work ce ters in various parts of Japan. T stockings feet are cut off and ma into mats which are sold through t Shiraki Department Store in Toky

The remainder of the stocking unravelled by machine, reeled, a twisted together to make heavi stronger thread. This thread is th used to knit men's and children socks, women's bobby socks a gloves. These are sold at low cost underpaid workers in Japan. Bits yarn from feet and tops are ma into clever little toy animals for t

ursery schools connected with the idow's centers.

OFFICIAL JAPANESE SUPPORT AND SUPERVISION

The Women's Welfare Service operates only this one project, collecting *only nylon stockings*. Organized in 1949 by Japanese women living in Los Angeles, it is headed in Japan by President Iyemasa Tokugawa, a direct descendent of the Tokugawa shogunate family, one of the most honored and respected men in the nation. Although he heads more than 20 nationwide organizations, he has devoted himself selflessly and conscientiously to the work of the Women's Welfare Service.

The Japanese Ministry of Welfare and other social welfare authorities have formed a committee to audit the work of the Women's Welfare Service to make sure that the stockings given by American women do not fall into the wrong hands.

The clerical work necessary for operating the program is paid for in part by 2,000,000 yen a year allotted by the Japanese Community Chest.

This project has saved the families and the self-respect of the 25,000 widows now employed in the 22 work centers. Unemployment is widespread in Japan, however, and thousands of other war widows are in desperate need of work. The number that can be employed depends on the number of discarded nylon stockings contributed by American women.

The United States headquarters of the Women's Welfare Service is located at 1218 South Menlo Avenue, Los Angeles 6, Calif. This office is manned entirely by volunteers, and its rent and overhead is paid by a generous friend. Their only expense is for postage and publicity materials, and these are paid for by donations.

If you are willing to give your discarded nylon stockings to Mieko and her fellow workers—and perhaps get some organizations you belong to, to do the same—it will help them earn their living by using materials which here in the United States are just waste. The Women's Welfare Service will send you instructions, stickers, address labels, and customs cards already addressed and ready to be attached to your package of stockings. Mieko would want us to thank you for your kindness.

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IN THE MATTER OF RELIGION, men eagerly fasten their eyes on the differences between their own creed and yours; while the charm of the study is in finding the agreements and identities in all the religions of men.—Ralph Waldo Emerson.

Seed Of World Brotherhood

Maj. Gen. Daniel C. Spr

Director, Boy Scouts International Bureau

The striking similarity of the Boy Scout organization to that of the United Nations . . . Its ideas and ideals as a common ground on which various groups of mankind can unite, regardless of their race or creed.

INTERNATIONAL Scouting is organized, diagrammatically, much the same as the United Nations. Like the U.N., we have a General Assembly, an International Conference which meets every two years in various parts of the world. To this Conferenece every recognized national association is permitted to send up to six delegates. No matter how large or small the association, it can only send six delegates. For instance, the United States, with some 3,250,000 members, has six repr sentatives, and Haiti, with less tha 4,000 members, also has six. In spi of this, in the long run, reason pr vails and the Conference decisio are usually sound and worthwhile

As this Conference meets only b ennially, it must have (just as th United Nations has) a Securi Council, an executive board of so sort to run the affairs of the mov ment and of the Conference betwe meetings. This group, consisting

welve men, is known as the International Committee. It is, if you ke, the Board of Directors of the World Scout movement. There can-ot be more than one man from any ne country on the committee at a ime. Once elected to the committee, hese men cease to speak for or rep-esent their own particular coun-ries. They are elected for six years t a time, but in such a phrased way hat every two years four members lrop off the committee and four new nes are elected, thus giving the ommittee continuity and also fresh lood every other year.

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The committee meets in differeent parts of the world annually, but it also meets by its own intelligent ummaries and by cable and radio nuch more frequently. The men nake cabled vote decisions four to ix times a month. It is an increas-ngly active and effective committee. Despite their divergent national, racial or religious points of view, hey do succeed in looking at Scout-ng as a worldwide, global problem.

Just as the U.N. General Assem-bly and Security Council are served by a Secretariat, so is the interna-tion Scout organization. It is called the Boy Scouts International Bur-eau and is housed in London. The Bureau has a director and small clerical staff as well as a traveling commissioner, a field man, based in Havana, who serves the Latin American countries.

With this sort of organizational picture as a background, let us look at the Scouting movement and see how it has developed through the years.

The ideas and ideals which we try to instil in boys' minds through the Scout program really stem from Western European civilization, and these ideas in themselves stem from the Christian-Jewish traditions through the Greek and Roman. But in spite of this channel of ideological growth, Scouting has succeeded in leaping over the barriers of race, religion, color, geography and politics, so that Scouting today is entrenched in fifty-seven countries and is accepted by Christian, Jew, Moslem, Hindu. It is a movement acceptable to all political points of view—except the Communist.

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Since Scouting has won such world-wide acceptance, it is an agency which should be used to develop a greater understanding between the various groups of mankind. It can be the common ground upon which the seed of world brotherhood and all its potentialities can be planted. Given leadership and proper care and attention, that seed might grow beyond all our dreams

because, if we can develop the real Scout spirit among boys of so many diverse backgrounds, there is just the possibility that as adults these same boys will have the training and intelligence to close ranks in the face of trouble.

Scouting has grown from an idea in a man's mind to a movement embracing five and a half million members in fifty-seven countries, and there are two or three more coming along.

My job in the last two years has been to try to further Scouting in Latin America, and from my experience I have learned that the method of organization and administration, the techniques of information and training and program familiar to us in North America are acceptabl and effective in most other areas the world.

It seems obvious that these me ods must now be applied in ev more urgent areas. That th methods work is proved by the r ord. In Latin American countries the last two years there has be about a 30 per cent increase in Sc enrollment. In most of these co tries, we have enlisted the inter and support of some of the leadi business, industrial and educatio leaders. It is men of this type wh we need to rebuild the local natio associations so that they may p vide the opportunity for more b to benefit from the fun and the venture of Scouting.

Scouting is a brotherhood; it is dedicated to our concept of the dignity of man, of the right of the individual by normal democratic processes to decide the physical and social circumstances under which he wants to live. It develops loyalties to playmates, family, church, school, community, state and country. We hope it may lead to a brotherhood of man.

Scouting also is alive to the period of change in which we all live, and it develops through its program resiliency in the individual, a resiliency which is absolutely essential if a boy is to be an adult citizen who can ride the punches, who can give a little bit with the times and come back and face up to them without compromising his basic faiths and principles.

Probably the most important thing that Scouting does, because of its close relationship with the various faiths and religions, is to help a boy play his part in his own church life, whatever his faith may be. Only through real faith can great things ever be accomplished.

Scouting, as we understand it, is democracy in action. North Americans, I think, too easily accept the democratic process. Most of us have grown up with it. We not only use it politically but we use it in our every-day lives. It is the normal process for us to use in electing officers, in making policy, in accepting information and deciding policy based on that information, and so on; the idea of one man being elected to speak for man—all these facets of the democratic process are common to us.

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But this familiarity is not so common in other parts of the world, and perhaps through Scouting, boys can develop competence in democracy by constantly rubbing shoulders with it. If in his patrol and troop a boy comes to understand that you can solve problems between people by applying the democratic process, it is logical to suppose he will use it later in his adult life.

If Scouting can do that, it will constitute a contribution to this world, to our fellow men, beyond the wildest dreams of the founder of the Scouting movement. Those behind the Iron Curtain must believe that we are capable of doing this because they pay us the compliment of stamping out Scouting as soon as they take over a country. In Czechoslovakia, when the government was swamped by the Reds, men with tommyguns walked into the national headquarters of the Boy Scouts and took over the place. The Scout director, with a gun in his back, had to sign a proclamation to the

Scouts of Czechoslovakia to disband and join the Communist Youth. When the Communists walked into Latvia early in the war, they took 400 Scoutmasters, lined them up and mowed them down with a platoon of machine guns.

These are evidences of the effectiveness of the Scout movement. The Reds would not take action so quickly and drastically if they didn't think Scouting was doing something which is completely anathema to them.

Scouting is good insurance because it is still possible, if we don't let time take charge, for us to have some influence on the kind of people who are going to occupy the world and lead it in the near future.

If you take a lump of sugar and place it in your wet coffee spoon, you will see the coffee slowly climb up into the lump of sugar. That is the way the Scout movement has grown around the world in the last forty-five or forty-six years, slowly by osmosis. Today, however, in view of world circumstances, there just isn't time for osmosis. We have to take that lump of sugar and shove it in the coffee. That is to be the job of the Boy Scouts International Bureau in the next few years.

The possibilities and the potentialities are almost unlimited. We need men in the Scout movement who have a spacious concept of its limitless possibilities; we need men of stature, breadth of vision, men who are ready to grasp the opportunities; we need a bureau staff to help coordinate the international side of it, and in the various nations we need national councils composed of men who will do the job.

Basically, it is a matter of organization and expansion. If we use modern methods of disseminating information, both internally within the movement so that Scout leaders are all talking the same language and pulling in the same direction, and externally so that the general public understands what they are trying to do then more people will come forward and offer their services and support.

There are today many men who are concerned about world problems and who are searching for some means to put things right. Scouting is not, nor ever will be a cure-all; that is not its function. But in Scouting, both nationally and internationally, lies the opportunity for men of this mind to make their contribution to their own and their children's future. It provides a way for them to channel their constructive energies.

The Scout movement also needs the means and facilities with which to ignite the fuel of enthusiasm.

All over the world today there are

housands of boys who know about Scouting, but who are not Scouts. They dream about becoming Scouts and joining in all the fun, adventure, knowledge and excitement that form part of Scouting. It is the job of thousands of workers in the Scout movement to see that these boys around the world have their dreams come true.

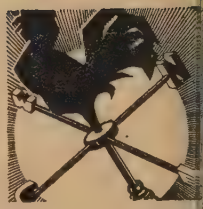
BEGIN THE MORNING BY SAYING to thyself, I shall meet with the busy-body; the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I, who have seen the nature of the good that it is beautiful and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me not only of the same blood or seed, but that it participates in the same intelligence and portion of the divinity. I can neither be injured by any of them, for no one can fix on me what is ugly nor can I be angry with my kinsman, nor hate him. For we are made for cooperation, like feet, like hands, like eyelids, like rows of the upper and lower teeth. To act against one another then is contrary to nature; and it is acting against one another to be vexed and turn away.

The soul does violence to itself when it is overpowered by pleasure or pain.

Let the duty which is in thee be the guardian of a living being.

—Marcus Aurelius Antonius

WEATHER VANE



A breath of Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson.

WORLD-WIDE U.N. HEALTH SERVICE

Language, as well as health and distance, is a problem faced by the U.N. Health Service, serving some 3,300 U.N. staff members in New York and 1,500 others scattered about the world. In addition, it cares for tourists who become victims of sudden illness or accidents in the Secretariat building.

To communicate with its international clientele, its doctors and nurses must speak several languages, especially French, Spanish, English. Hence its staff is international. Dr. Szeming Sze, director, was born in China and educated in England and has worked in China and the U.S. Others come from Israel, Sweden, France, Peru, and the U.S.

The Service's clinic functions primarily as an early-detection facility. After the initial visit the U.N. staff member is referred to a private physician.

The Health Service also maintains full-time physicians in Geneva, Paris, Rome, Korea, and Montreal and part time consultants in many other place

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BRITISH RESTRICT DEATH PENALTY

Britain's controversial homicid bill was signed into law by Quee Elizabeth.

The bill, a compromise in th 9-year-old dispute on whether abolish capital punishment, restric the death penalty to cover murd by shooting or causing explosion killing police, killing prison office killing during theft and killing wh avoiding arrest.

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RICE POLISH EXTRACT EFFECTIVE IN COMBATING C VIRUS DISEASES

Perhaps this discourse offers sound basis for the use of unpolish rice as well as unrefined other grai for food.

A break-through in the long eff to find a chemical to combat vi diseases was announced last mon by investigators from the Army B logical Warfare Research Center.

The chemical is an extract from the leaves and polishings of rice. It will inhibit the growth of the tobacco mosaic virus and several others on a variety of plants and leave the plants healthy, said Lieut. Thomas C. Allen, Jr., and Dr. Robert P. Kahn of Fort Detrick, Maryland. They reported their find to the American Institute of Biological Sciences.

Rice polish extract, the investigators said, is in effect an immunizing or chemotherapeutic substance for the prevention of several types of virus diseases of beans under greenhouse conditions but remains to be proved in the field. It was used mainly on pinto beans, but it also stops virus growth on black valentine beans and the tobacco mosaic virus on tobacco.

The fact that it works experimentally on plants suggests that it might be effective also against some virus diseases of human beings and animals.

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INTERNATIONAL GEOPHYSICAL YEAR

July 1st saw the beginning of the IGY, a program of world-wide scientific cooperation which will continue through December 31, 1958. Its aim is to apply the new tools of physics, electronic instrumentation in particular, to the study of the earth and its atmosphere. The specific dates were chosen because solar activity will be near the top of its eleven-year cycle at this time. Simultaneous observations by more than five thousand scientists in 56 countries are expected to result in important new knowledge of activity in the ionosphere and atmosphere. Among the subjects of study are aurora and air glow, cosmic rays, geomagnetism, meteorology, oceanography and solar activity. Field observations will be coordinated daily at five primary regional stations in Amsterdam, Moscow, Tokyo, Sydney, and Anchorage and relayed to Fort Belvoir, Virginia, where a communications center has been set up. From Fort Belvoir the remotest outposts can be reached in less than eight hours when incoming reports indicate activity worthy of simultaneous observation the world over. These "world intervals" are in addition to "world days" scheduled in advance and based on predictable conditions.

The IGY is sponsored by the International Council of Scientific Unions. In the United States the effort is supported by the National Science Foundation, the National Academy of Sciences, and the Department of Defense. Dr. Joseph Kaplan is chairman of the national committee, and the Fort Belvoir communications system is headed by Roger C. Moore of the National Bureau of Standards.

—Bulletin of Atomic Scientists

Project On
East-West Understanding

PLANS FOR carrying out a major project of UNESCO to increase understanding between Orient and Occident have been finalized by Unesco's Executive Board, meeting in Paris. The project is to run for ten years, and plans now approved cover activities to be undertaken in 1957-1958 for which a budget of $839,209 has been allocated. These plans lay stress on the importance of individual contacts—the bringing together of writers, scholars, educators, historians, etc., of the two regions by round table discussions, travel grants, exchange visits and missions. Such personal contacts would be supplemented by the widest interchange of cultural and educational materials—reference works, translations, works of art, exhibitions, etc.

For schools, the aim is to arouse the interest of educators in the project and to promote Occident-Orient understanding through textbooks, teaching aids, improvement of curricula, and teacher training. A meeting of experts is to be held in Asia in 1958 on educational problems in the development of understanding of the West in Asian schools.

To reach the general public, th co-operation of adult education o ganizations and youth movemen will be sought. At the same time, th media of mass communication w be used to increase the interchan of knowledge and ideas. In partic lar, the production of more films d picting the day-to-day life of the pe ples of the two regions would be e couraged.

There was no "magic formula" f translating general enthusiasm in concrete action, said Mr. Jean Tho as, Assistant Director-General Unesco. The project aimed to tra form world thinking in its approa to and appreciation of different c tures. Unesco should concentrate the first two years, he said, on he ing and encouraging as many me ber states as possible to underta their own activities within the bro purposes of the program.

A series of suggestions for natio programs which would contribute the mutual appreciation of Orien and Occidental cultural values w presented to the Board and will n be circulated for action by mem

ates. The Board agreed that nesco's role is vital in stimulating id initiating action and centralizng so that it follows a planned and fective course.

In approving the 1957-1958 work an for the East-West major project, ie Executive Board also decided to ncrease the international advisory ommitte set up to assist in the prep- ration and execution of the project. t present this committee is composed of 18 members, eminent in various branches of education, science and culture, from Ceylon, Egypt, France, German Federal Republic, India, Indonesia, Iran, Italy, Japan, Lebanon, Mexico, Netherlands, Pakistan, Spain, United Kingdom, United States, USSR and Vietnam. To cover regions not sufficiently represented, the Board decided that there should be added to the Committee members from Argentina, Morocco and Poland. —*UNESCO*

LEARN TO LOOK intelligently into the hearts of men from an absolutely impersonal point of view; otherwise your sight is colored. Therefore impersonality must first be understood.

Intelligence is impartial: no man is your enemy: no man is your friend. All alike are your teachers. Your enemy becomes a mystery that must be solved, even though it take ages: for man must be understood. Your friend becomes a part of yourself, an extension of yourself, a riddle hard to read. Only one thing is more difficult to know—your own heart.

—Light On The Path

Thoreau and Gandhi

G. L. Mehi

Ambassador of India to the United State

WHEN THERE was a successful bus boycott staged by American negroes in Montgomery, Alabama, the leader of the movement, Rev. Martin Luther King, said that he drew his inspiration from Mahatma Gandhi's philosophy of passive resistance. Gandhi himself, when he was studying law in London in 1907, came across Thoreau's essay on "Civil Disobedience" which profoundly influenced him. Thoreau, in his turn, had studied Indian philosophy and was versed in Hindu lore. As Louis Fisher put it, "Thoreau in Massachusetts borrowed from Gandhi's India, and repaid the debt with words that reached Gandhi in a South African cell"* And when we are apt to think in terms of nuclear power and material wealth, it is well to remember that ideas can also be powerful and spread round the world without aircraft and apparatus of propaganda. When Thoreau, Emerson and the Transcendentalists studied Indian thought, modern means of communication did not exist. And yet, Thoreau in his library had copies of Wilson's *Rig Veda Sanhita*, translations of the *U anishads* and *Bhagavad Gita*, apho isms of *Mimansa* and *Nyaya*, t *Bhagavad Purana* and *Vishnu Pura* as also Kalidas' immortal play *Sh kuntala* and two volumes on t *Theatre of the Hindus*. Minds spo to minds across vast distances. Ide had wings.

Thoreau's writings produced su a deep impression on Gandhi that translated portions of his writings *Indian Opinion* which was bei edited by him in South Africa a which published extracts from Tho eau's works from time to time. Wh Gandhi was in prison in South Afric he copied words Thoreau had writt of his own prison experience—"I d not feel for a moment confined, a the walls seemed a great waste stone and mortar." Shri Pyarelal, w was Gandhi's secretary for seve years and is his biographer, has poi ed out some striking resemblanc between Thoreau's and Gandh thought and personal traits. Neith of them was a philosopher living an ivory tower. But they were bo

*The WASHINGTON POST in an editorial on April 10th 1957 said: "the ideas of an eccentric Yankee individualist and a saintly Russian count (Tolstoy) have spun round the world and have provided the oppressed with an honorable philosophy of resistance."

kers after truth and had an intense, rpowering desire to live accord- to their own convictions. Never- less, there was one fundamental ference between the two men. oreau wanted to live by himself ording to his own principles while ndhi became a national leader seek- to apply his principles to social l political problems. Thoreau was individualist, a philosophical an- hist, if you will. Gandhi sought develop a social movement on the sis of "conscientious objection."

What appealed principally to Gan- i in Thoreau was the fact that he ught nothing he was not prepared practise in himself." This was ndamentally Gandhi's own philoso- y in action. He was a great leader cause he was his own best follower. never asked anyone to do any- ng which he himself had either t done or was not prepared to do. did not believe that there should any gulf between profession and actice. Gandhi, like Thoreau, was a ict judge of himself. Unlike most us who are lenient in judging our- lves and charitable in overlooking r own faults and deviations while ing meticulous and ruthless in con- mning the slightest error of others, andhi never spared himself. Rather an pull out the mote from another's e, he preferred to behold a beam his own.

Gandhi shared Thoreau's funda- mental belief in the dignity of man, the freedom of the individual and the supremacy of conscience. Politi- cal philosophers discuss problems of "General Will." Politicians, being more practical, seek to organize pub- lic opinion. Only a prophet or an apostle or a martyr can rouse national conscience. Such men were Thoreau and Gandhi. They were not content merely to be the captains of their own souls; they endeavoured to initiate and, indeed, heralded a scheme of values, a way of living. Gandhi's whole life, even like that of Thoreau, was a continuous moral protest against the violation of conscience in any sphere of life. Such men are crusaders on behalf of the "still small voice" within us.

To such men as Gandhi and Thoreau, conscience is the ultimate criterion, the final sanction. But in such a concept, conscience is not caprice, not a stray un-coordinated impulse; it is the *instructed* moral sense, the profounder rationality which is in harmony with the whole personality. It determines right and wrong, it is the reservoir of moral strength, the final safeguard of moral conduct, a fundamental of life which cannot be surrendered. Every indi- vidual is regarded, above all, as a moral being; and the most vital con- tribution man can make to society is

the exercise of his moral faculties. "The only permanent safeguard of democratic government," observed Prof. Harold Laski in his *Authority in the Modern State*, "is that the unchanging and ultimate sanction of intellectual decision should be the conscience." Nevertheless, the one thing which authority, whatever its complexion and form and whether it be political or religious, tends instinctively to resist and fear is this insistence of conscience. Yet, as Prof. Laski has emphasized in his *Dangers of Obedience and Other Essays*, "no State is ever securely founded save in the conscience of its citizens."

The conscience of Gandhi, as of Thoreau, was a stern master. It bade such men deny the sovereignty of any authority except that to which it gave sanction; it set a limit to the control which external power could exercise over them. "Physical liberty may be taken from a man," said Bertrand Russell in his *Justice in War Time*, "but spiritual liberty is his birthright of which all the armies and governments of the world are powerless to deprive him without his cooperation." That, indeed, was the premise on which Thoreau's and Gandhi's schemes of value were based. Their obedience was not servile docility nor their cooperation a passive acquiescence. The consent of their conscience had always to be won. Their lives were an assertion what Prof. Laski has admirably scribed in another context as "t supremacy of that last inwardness the human mind which resists authority save its own conviction rectitude."

But Gandhi's conscience was merely the arbiter of his own life. shaped for nearly three decades destiny of a people. He became moral barometer of our times. entered politics and suspended movement, he embarked on fasts was prepared to lay down his whenever his conscience revolted. cause the conscience of such men Gandhi and Thoreau were ever se tive and alert, there was no mo apathy, no spiritual vacuum in th lives. It was ceaseless questioni endless wrestling. Nor were peo permitted to have an attitude equanimity. Such men put others the defensive, they compel others search their souls. Such men exer a moral restraint on our selfishn and pettiness and hatreds, they ar moral tonic which braces up a wh people. As Thoreau said, "it is so important that many should be good as you, as that there be so absolute goodness somewhere; that will leaven the whole lump." cannot, indeed, be indifferent to subtle and often inscrutible work of the consciences of such men un

e are indifferent to the true values f life. The consciences of such men, n fine, become our mentor and our eacon.

From the theory of non-resistance ased on the principle of non-vio- ence, Gandhi developed various tech- iques such as passive resistance, non- ooperation and civil disobedience; in ts essense, he called it "Satyagraha" vhich translated means "soul force." What was unique in the political ex- pression he gave to this concept was he scale of the experiment and its bjectives. It was the first organized ttempt at the application of the principle of non-violent resistance on a national scale for the attainment of national independence. It constituted a political revolt on the basis of pacific resistance. Although it has been judged as a method of achieving national emancipation, to the historian of the future it would connote a deeper meaning. For, it was a mass movement based on a fundamentally individualistic idea, an effort to generate a positive social and political force through individual non-resistance. It embodied an active social principle and was meant to have definite social, political and economic effects.

Gandhi evolved this method during his struggle against racial discrimination and humiliation in South Africa. On his return to India, he experimented with it in various fields for redressing the grievances of peasants and agricultural laborers and in fighting for the claims of industrial workers; and, finally, he applied it in the national struggle in India in 1920 and carried it on until 1942. It was this technique of non-violent resistance as a method of social pressure and change that was Gandhi's supreme contribution to the modern world—a contribution not less vital and creative than that of many social and economic doctrines and philosophies which have influenced the minds and actions of peoples.

It might be asked whether such a doctrine does not contain within it the seeds of anarchy and does not imply a denial of authority without which social organization and collective living are not possible. But if Thoreau's and Gandhi's principles are adequately understood and accepted with their full implications, if conscience makes us neither cowards nor willful and capricious beings, and if there is the development of a truly moral sense, there is hardly such risk of anarchy.

Emerson, in his *Essay on 'Politics'*, said: "We live in a very low state of the world and pay unwillingly tribute to Governments founded on force. There is not, among the most religious and instructed men of the most religious and civil na-

tions, *a reliance on the moral sentiment* and a sufficient belief in the unity of things to persuade them that society can be maintained without artificial restraints. . . . What is strange, too, there never was in any man sufficient faith in the power of rectitude to inspire him with the broad design of renovating the State on the principle of right and love. . . . I do not recall a single human being who has steadily denied the authority of the laws on the simple ground of his own moral nature." Such men are, indeed, the salt of the earth. We are over-run by pinchbeck dictators and demogogic revolutionaries. Authority is usually challenged by those who seek power themselves, not by those who wish to put power to a moral test. Revolutionaries swear by principles which they are the first to sacrifice when they themselves attain power. Ends are forgotten in the clash for power, means are merely manoeuvers for personal, party or national aggrandizement. And yet, as Thoreau emphasized, "action from principle, the perception and the performance of right . . . is essentially revolutionary." No revolution is fundamental which does not influence the minds and hearts of men and women and does not make them more rational and more humane and induce them to live in greater harmony.

The theory of "natural law" and "natural rights" on which the Declaration of Independence of the United States and the system of Fundamental Rights of many democratic constitutions is based has at its core the doctrine of social contract. This doctrine insists that rulers may exercise only such authority as their subjects may delegate to them; and that the delegated authority, when exercised in a manner contrary to natural law and toward ends inimical to natural rights, may and should be withdrawn and redelegated to other rulers under conditions better calculated to preserve these rights. This theory, no doubt, has been disproved by anthropological research and has its own weaknesses as an interpretation of law and government because it is difficult to define such terms as "natural" law and "natural" rights.

"Natural" rights tend to be equated with *status quo* just as the erratic forces of the market and the stock exchange come to be regarded as "natural" economic laws. "Nature" seems to load the dice in favor of those who have as against those who have not. The one sinner against "natural" progress, in this concept, would be the man who tries to save the lamb from the wolf. Nevertheless, such a theory has an element of value in that it emphasizes the ultimate limitation of authority and the moral worth of the individual. Only in recent week

as the Supreme Court of the United States sought to redeem Chief Justice Hughes' promise that "in the forum of conscience, duty to a moral power higher than the State has always been maintained," and has invoked what John Lord O'Brian called "the irresistible moral power exerted by conscience."

While force and violence have been steadily replaced by law in municipal and civil life, they are still the accepted instrument of settling differences between countries. But it is evident that civilization has no future unless we can devise a more sensible method of settling differences and resolving conflicts between nations than by destroying one another. After the use of the atomic bomb in Japan, Gandhi said that unless the world now adopted non-violence, it would spell certain suicide for mankind. The development of the last twelve years has proved beyond doubt that there is, as President Eisenhower remarked, "no alternative to peace" and that nuclear power itself has largely paralysed the countries possessing it.

Resort to peaceful methods for settlement of disputes, however difficult and unsatisfactory, is infinitely preferable to the present drift wherein blocs armed with H-bombs are ranged against each other. For sooner or later, the truce of fear may be broken and an uncontrolled arms race can only lead to conflagration and annihilation. War can no longer achieve even the narrow objectives of diplomacy, it can only destroy indiscriminately all that we prize and hold dear.

True security to-day lies in the effective promotion of peace. In an age of monolithic states, industrial empires, rigid parties and powerful social organizations, the message of men like Thoreau and Gandhi is more imperative than ever. Such men inspire us through the ages to dedicate ourselves to values without which human existence has little significance and meaning.

VERILY I SAY UNTO YOU, not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou canst escape the fruit of thy evil acts. Thou wilt reap what thou sowest. —Buddha

The Competition Before Us

IN A RECENT, widely discussed lecture, Mr. Walter Lippmann charted the situation of America in the world today. "I can tell you where we are now," he declared. "We are in the midst of making up our minds. . . . The culture, the ideology, of the Western society is no longer recognized as universal. . . . The one world which we have always taken for granted in our thinking has been succeeded by many worlds. . . . It is this new situation which we are trying to understand."

The London *Observer* published Mr. Lippmann's address under the title "Death of an Illusion." The illusion that has died (and the death of which changes all our thinking) was the comfortable illusion that the political center of the world would lie forever "in the Western society, the society which consists of Europe and the Americas, the society to which we belong." The West's mistake was to suppose "that all the nations—the old ones who were breaking with the past, the new ones who were emerging from colonial status—would have the same fundamental political ideals which we have, not because they are our ideals but because these ideals are universal. . . .

"This picture of ourselves and o our place in the world and of ou role in the history of mankind is n longer valid. The culture, the ideol gy of the Western society . . . is cha lenged as it has not been cha lenged since Christendom was cha lenged by the expansion of Islam And thus the need for new maps t guide our way.

What Mr. Lippmann so lucidly de scribes is the end of a rationali dream—the dream that history cou be neatly ordered, logically co trolled, manipulated to "civilized ends. The wonder is not that th dream has ended but that it laste as long as it did in the harsh da light of twentieth century reality. Be cause, surveying the revolutions o our age, we now know, as Mr. Lipp mann puts it, that "the Western soci ty which was once the center of th political universe is now only a plane a big planet, no doubt, but still planet in a much larger solar system

It is with these facts that Weste foreign policy must come to term The fatal error for a Western state man today would be to nourish th illusion, to imagine that the revol tions shaking the East are merely passing phase" on the road towar

me safe, eighteenth century type democracy. Western hegemony is been lost—almost certainly forer. With it is gone forever the est's ability to shape the world toards its own ends, no matter how sirable, how "rational", those ends ight seem. The era of competitive existence between several worlds is rived, and for how long the West n remain the major competitor is serious doubt.

A decisive factor for the West in is competition is indicated by Miss arbara Ward in her new book, *The terplay of East and West*. The cometition is not merely material; it is tellectual and spiritual as well. Miss Vard observes: ". . . The task of our Vestern world . . . is not exhausted when a Western lead has been given away from exclusive sovereignty or when Western abundance has been set to work to relieve Eastern need."

The West is many things. It is material progress and abundance, certainly; it is what is popularly called "know-how." But in this area the West has no eternal monopoly. The "Revolution of Expectation" throughout the former colonial nations may soon make the West's material attributes the common property of mankind.

But the West is an idea and an ideal, too. It is the historic search for order and justice in the city of man, under the eternal judgment of the City of God.

—*World Alliance News Letter*

IT HAS BEEN WELL SAID that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to Him, and mind the present. —George MacDonald

Tolstoy, As I Knew Him

Vladimir De Korostovetz

COUNT TOLSTOY, though an aristocrat by birth and by spirit, sought after "God's truth" in the domain of which there are no classes, for all are built in the image of God. His deep Christianity was proved when the smug and prejudiced Tsarist clergy (a docile tool in the hands of the autocratic Tsarist Government) indignantly ex-communicated him from the official church. They proclaimed him a heretic, no doubt from motives similar to those possessed by the Pharisees, whom Jesus Christ ejected from the Temple.

I remember once being in the company of Tolstoy when, with characteristic obtrusiveness and persistence, an American journalist entered the room. Tolstoy that day was in an irritable mood, having spent a sleepless night as the result of a prosaic attack of indigestion. All the questions put to him, by the cocksure journalist, Tolstoy answered with bad tempered curtness.

"What do you think of Art, Count?"

"Sit down and put it down," answered Tolstoy, and he went on in ironic and sarcastic terms to abuse the great Russian composers. What he really called Art, he said, he illustrated in the following story:

Alexander of Macedonia, the great warrior, was riding on his beautiful charger through the gates of a conquered town in Asia Minor when his stallion, seeing a beautiful life-size painting of an Arab mare on the walls, started neighing and kicking. "That is Art," exclaimed Tolstoy. "Even a stallion could see it! What is not understood by the rank and file but only by a small group who think they are the elite—is not art at all."

To those who knew of Tolstoy's sleepless night, this was merely an expression of a tired man's bad temper. I was sorry this American intruder gave to the outside world a misconception of what Tolstoy lived for, namely for the pure and simple greatness of God's Art.

One day my mother—for whom Tolstoy was an object of nearly religious adoration—and I, making our first trip through Russia by car, decided to visit Tolstoy.

Tolstoy was at that time a guest on the estate of his intimate friend

chertkoff, not far from Moscow, ut rather off the beaten track.

In order not to intrude in a noisy ay on the peaceful patriarchal at- iosphere of a sleepy estate on a hot uly day, my mother insisted on stop- ing the car a mile away and making ie rest of the journey on foot.

We stopped on the outskirts of a nall birch-tree wood, so typical of ie North Russian landscape. Dozens f peasant-folk ran towards us. I was urious to know the reaction of these imple folk to the presence in their eighborhood of the world-renowned vriter and philosopher.

I asked them if they see Tolstoy ften.

"Oh, you mean the Count, who ves with our squire Tchertkoff. . . .)h that one! Yes we know him. He's he man who comes to talk to us, lressed as one of us, barefooted and n a peasant shirt and home-spun reeches. He speaks of food for the oul, as he terms it. We all thought t first that he was a bit crazy, but n fact he is a cunning and sly custo- ner."

"Oh, he is a crafty old gentleman," aid another. And the third added: "Yes, he ploughs as we do, he dresses is we do, but when at home, there he sits at a table covered with silver plate served by white-gloved serv- ants."

It seemed clear to me that Tolstoy's entourage had made a deliberate parade of such magnificence at the instigation of his imperious wife, abetted by Tchertkoff.

My mother was depressed when she heard all this, but her enthusiasm did not waver. She decided to send me ahead and ordered me not to disclose our names. I entered the seemingly deserted sleepy park: I knocked at the door many times before I heard a noise of shuffling steps. A young man appeared, carelessly dressed in student attire.

"What do you want?" he said, not too pleased to see me in that sleepy world. I did as my mother bade me, saying we had come from afar to see the great master and teacher, Leo Nikolaievitch Tolstoy.

The young man said not a word, but disappeared. I waited. In a few minutes he came back. He handed me a wrapped paper parcel and said, "Take this. It is a present to you from Tolstoy. Goodbye."

When I reached my mother I gave her the parcel and said, "This is for you and me from Tolstoy."

My mother with tears in her eyes ordered the chauffeur to drive on. The parcel contained about two dozen post-cards, photographs of Tolstoy, either at the plough or talking to peasants, each carried a quotation

of his, such as "Life is work and work is life," "Life in Labor is our Salvation."

When we reached home my mother sat down, wrote a bitter letter to Tchertkoff, and returned the parcel containing the postcards. She received a long answer from Tchertkoff full of apologies, saying that if he and Tolstoy had known who it was had called, they would have been delighted to receive us and would have invited us to stay with them for a few days on the estate. My mother ignored the invitation.

We met Tolstoy later many times and I told him in detail of that unhappy "pilgrimage." He was partly annoyed and partly amused.

When a few years later there came the sad news of his escape in the dead of the night from his family environment, and of his death at a little unknown railway station, in the arms of his beloved daughter, I realized that this giant could not be dwarfed by that stifling environment and had freed himself by leaving the house for good on his last earthly journey. —*Mira* (*East & West*)

AMERICA IS still the land of opportunity. Every day there are those who have contrived some new way to be useful and to make that usefulness pay. There are no last frontiers for an American. Nor will there ever be. There always will be something just a little way ahead that is an improvement upon what has gone before. —George Matthew Adams.

eeping Our Ideals Honest

Ford Lewis

Minister of the First Unitarian Church, Stockton, Calif.

PARTICULARLY devout rabbini- student once resolved to devote whole day to the recitation of the ok of Psalms. Towards evening, en he was approaching the end, he eived word that the rabbi who was ving as his instructor wished to ak to him. He sent word back that would come as soon as he had ished reciting the Psalms. But his ntor sent another message, insist- g that he come immediately.

"Why did you not obey my first mmons?" the rabbi wanted to ow. When the student had ex- ined the reason, the rabbi replied, called you to make a collection r a poor Jew. Psalms can be chant- by the angels, but mortal men are eded to aid the destitute. Charity a greater duty than the chanting Psalms, inasmuch as the angels nnot perform charity."

Out of this simple example of ethi- l teaching at its finest, unfolds a inciple of profound importance to y understanding of the high moral aracter of the Jewish religion. Of l the living religions, Judaism is rhaps the most socially conscious hen the total emphasis is taken into account. Traditionally its concern has been, as the late Rabbi Joshua Loth Liebman expressed it, to awaken "an intuitive awareness of the reality of God and the moral duties of man."

This insistence that man's relationship to man bear out in specific ways what was conceived to be the ideal divine-human relationship has done much to keep Judaism alive in the face of great odds and give it a perennial vitality. And since Judaism was a major component of historical Christianity, our religion bears the same stamp in greater or lesser measure. Both Christian and Jew place high on their list of moral imperatives the injunction in the Deuteronomic Code against the oppression of the poor. Adherents of both faiths know that, in accordance with Levitical Law, "Thou shalt love thy neighbor as thyself." Both traditions honor the great prophets who in their time spoke out against the callous and the greedy persons "that would trample on the needy and cause the poor of the land to fail."

But Jews and Christians have had no monopoly on the literature of right living by any means. The great tradi-

tion has always been, since men first discovered ethics, that any true worship of God must include the service of man at some point. Otherwise religion becomes a pretence and a fraud. This is a timeless realization and almost universal. Nearly 5000 years ago an Egyptian thinker had already progressed well beyond the foothills of moral insight when he wrote, "Established is the man whose standard is righteousness, who walketh according to its way." As in this Maxim of Ptahotep, so in others, the injunction to "do right" and "deal justly with all" is repeatedly given. In every civilized country and culture, the writings men have valued enough to preserve are filled with the same theme.

In his Farewell Address, George Washington invited the young nation he had led into selfhood to seek its true character and greatness along the same path. "It will be worthy of a free, enlightened . . . nation," he said, "to give to mankind the . . . example of a people always guided by an exalted justice and benevolence." Going a step beyond the idea of a national good example, a French Catholic writer tells us our task "is to form the universal family, to build the city of God, and by a continuous labor gradually to translate his work in humanity into fact." (Robert de Lammenais). A Russian Orthodox adds more specifically that "until w have become really, in actual fact brother to everyone, brotherhood not come to pass." (Fyodor Dostoy sky).

And so on. The list of those w would serve the Lord by means some ministry to man is long, those whose names appear on it m be found in every period and pla Emerson sums up all this when writes, "The history of reform is ways identical, it is the compari of the idea with the fact." The i which he refers to is "the convic that there is an infinite worthin in man, which will appear at the of worth, and that all particular forms are the removing of some pediment."

It would be a mistake to in from the foregoing that religious ple everywhere have been invaria humanitarian. That is far from t In spite of general progress in direction, the organized expressio human compassion within the chu es is still far from perfect. But is the direction that prophets and formers have called on us to t and we have pointed our steps tow that goal.

Unitarians are seeking the g too. By those who are familiar our mode of life, we are usu counted, like Abou ben Adh among those who love their fell

n. The most obvious current example of this spirit is to be found in record of the Unitarian Service mmittee. Organized in 1940 to help ugees trying to get out of Nazi rope, during the subsequent years has provided a wide variety of ccor and assistance to multitudes distress.

During the Nazi occupation of ance, the Service Committee established a medical dispensary in rseilles and a clinic in Toulouse assist the sick and starving refugee pulation both in and out of the ernment camps. A large scale stem of direct relief to the victims war was organized in the rear of Allied armies during the reconest of Europe. Since the end of the r, scores of physicians, engineers, ucators and social workers have en sent out on dozens of missions make their special knowledge available to their professional counterrts in every part of the world.

Medical exchange teams have visitsixteen countries in the past 11 ars, some of them repeatedly. ysicians in the home country determine the theme of the exchange—ether cardiology, pharmacology or aesthesiology, etc.—and specialists e gathered from the top ranking iversities of the world with the eme in mind. Lectures are given, formal discussions held, ward rounds made, clinical methods demonstrated, with ample time provided for general shop talk.

Often the visiting doctors live for a week or more with their opposite numbers, specialists in the same field, among the host doctors. They may begin the day together with breakfast and then go into a morning scientific session followed by lunch, more work, some free time for walks, rest or informal discussion, then dinner. Commenting on such an experience as this, a Swiss doctor said, "I came home from this symposium with a feeling of grandeur, as a member of a magnificent international family."

Not all of the problems of the world, it must be understood, are on the other side of the world. The Service Committee is acutely aware that we have some of our own. One of the most troublesome issues at present is summed up in a rather grim and ugly word—segregation. In 1954 it occurred to Service Committee personnel that there was something disturbingly unreal in the fact that the national capitol of the accepted leader of the free world had not a single non-sectarian boys club where boys of all races were welcome. This was the year of the Supreme Court decision making segregation in the public schools of the nation illegal.

As a result of concern in this area, the Columbia Heights Boys' Club was formed that year in Washington, D. C. More than 250 boys from age six to fourteen are registered as active members. Under the direction of skilled professional and volunteer staff members, they participate in arts and crafts programs, indoor and outdoor sports, song sessions and various other activities. Attendance in a recent month reached well above a thousand in terms of boy days.

Actually, the true importance of this project emerges not from the cold statistics, but from the principles represented. For example, it is a well accepted principle among Unitarians, as among all men of good will, that the welfare of man requires not only a continuing improvement of physical standards but something more. It must begin in and grow from a general acceptance of the dignity and essential worth of all mankind. The solid bedrock of our faith is an unyielding belief in the inherent worth of the person in particular and the intrinsic, irreducible value of human life in general.

Corollary to these general convictions and deriving from an application of them in its work, the Service Committee has arrived at certain other rather well defined, working axioms. For one thing, projects are not conceived in the spirit of Lady Bountiful with unlimited gifts to b stow. Even if limited resources pe mitted this kind of giving, Servi Committee representatives have a ways known that the net result cou only impoverish and degrade the r cipient and build up resentme against the giver.

For this reason, medical teams a not sent abroad to bear the lat revelation of science as to "less breeds within the Law," to use K ling's vulgar and distasteful idio but as equals going among equals share the benefits of recent scient research. No "White Man's burde motivates this work, but a free pe ple's determination that the blessi of freedom shall not be confined t fortunate few, but shall be kno and shared by the greatest possi number the world over. As a con quence, Service Committee pers nel never consciously do anythi *for* people, no matter how deservi but always *with* them. The over aim which is never lost sight of not just to help people, but to h people help themselves. And in a project, at home or abroad, the qui er the Service Committee works self out of a job and the local peo take over, the better the Service Co mittee likes it.

Now, "if there be any virtue, a if there be any praise" in connect with all this, the virtue belongs

those who have supported or done the work of the Service Committee, and to them must also go the praise. By our own action or failure to act, and by those alone, do we keep our ideals honest and sincere or allow them to wither away. There were great Unitarians in the past, just as in the present, but we cannot bask in the glory of either type. We must be great for ourselves.

In helping hundreds of refugees escape the Gestapo, our representatives followed faithfully the footsteps of Theodore Parker whose noteworthy efforts helped fugitive slaves to freedom through the "Underground Railroad." In administering direct relief to the victims of war, they acted out the work of Henry Bellows and Starr King whose monumental relief activities during the Civil War aided thousands and led to the founding of the Red Cross. Our child care and education experts who went to Germany and Korea to help rebuild their welfare and education systems were direct descendants in spirit of Elizabeth Peabody and Horace Mann who founded, respectively, the kindergarten and public education in America. And the doctors who accompanied the medical missions to Greece after World War II could feel themselves heirs of the same spirit of freedom and humanitarianism as that which motivated Dr. Samuel Gridley Howe to bring medical relief to Greece during her war for independence in the 1820's.

"It is not what man does which exalts him," wrote Browning, "but what man would do," and with that I must take issue. It is all very well to have fine goals, but unless we *do something about them* they become a curse to us. To be continually preaching something we do not practice is hypocritical and can only lead to serious ill health. We become the victims of a split personality in the moral arena. Habitually to say one thing and do another creates a basic dichotomy of the soul that renders the person ineffective if it does not actually destroy him. Unitarians, being an articulate people, run the risk of developing a serious case of denominational schizophrenia unless we make our performance measure up to our professions.

How appropriate and how profound in this connection was the interpretation by Fosdick of that familiar verse from the Psalms, "Bless the Lord, Oh my soul, and all that is within me, bless His holy name." *All* that is within me—my deeds as well as my words. Commenting on the universal desire for peace of mind, the distinguished Rabbi Liebman once stated that "Inner harmony is the prerequisite of outer justice." It is undoubtedly true that we must

achieve some semblance of inner peace before we can be outwardly just. But turn the statement around and it is even more convincing. Peace with our fellowmen—a peace based on justice tempered with mercy and love—must precede any hope for peace within.

"I went up to Heaven in a dream," wrote an 18th century Hasidic rabbi, "and stood at the Gates of Paradise in order to observe the procedure of the Heavenly Tribunal. A learned Rabbi approached and wished to enter. 'Day and night,' he said, 'I studied the Holy Torah.' 'Wait,' said the Angel. 'We will investigate whether your study was for its own sake or whether it was a matter of profession or for the sake of honors.'

"A Zaddik (religious leader) next approached. 'I fasted much,' he said. 'I underwent many ablutions; I studied the Mystical Treatise.' 'Wait,' said the Angel, 'until we have completed our investigation to learn whether your motives were pure.'

"Then a tavern-keeper drew near. 'I kept an open door and fed without charge every man who came to my inn,' he said. The Heavenly Portals were opened to him. No investigation was required." (Quoted in Victor Gollancz, *Man and God*, 179-80).

No investigation will be required by succeeding generations to justify our existence if we can learn before it is too late to live not for ourselves but for mankind. Men have speculated that one day engineers, by some electronic magic, might be able to reach out in space and back in time and recapture the actual voice of Lincoln at Gettysburg or reproduce the audible sounds of the Sermon on the Mount. Such a possibility, if taken seriously, staggers the imagination. The words of most men are quickly forgotten and lost. Perhaps it is no more than a harmless, wishful dream, but whatever the ultimate fate of our spoken words, we have a right to expect that our acts will be such that they can be known by future historians without the aid of electronics. For in the last analysis it is not what we say that keeps our ideals honest, but what we do, singly or together, "unto the least of these my brethren."

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IT IS SELFISHNESS, the love of self above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. . . . The "personality" of both nation and individual has thrown deep roots into the soil of selfish motives; and of all the flowers of modern culture those that blossom the most luxuriously are the flowers of polite Falsehood, Vanity and Self-exhaltation. —H. P. Blavatsky

Locks Without, Locks Within

NOT SO LONG AGO two or three locks were all that were thought necessary in a household, but now every door has a lock; there is a lock on every cupboard and closet; no drawer or box, large or small, is without its lock. Particular credit was claimed for a certain country as being preeminent in the invention and manufacture of locks, excellent, unpickable. The fact may be conceded, together with such credit as the country may be entitled to for such prowess; yet is there not another side to this question of the rampancy of locks?

Passing along the road one day, an individual gifted with superior faculties saw a chest, and on the chest a lock. Being able to understand the language of inanimate objects, he overheard what that lock said. It said: "Keep out, wicked man!" and said it roughly, too. The wayfarer was ruffled; he had no intention of molesting the lock, no wish even to explore the goods it so jealously guarded; a dishonesty he did not own had been imputed to him. But the lock was after all merely an irresponsible slave, mechanically and faithfully doing the will of the master. And who was the master? Alas! It was the wayfarer's own twin brother, a man whom he was supposed to love, by whom he thought to be loved.

This brother, then, mistrusted him; was afraid the wayfarer would steal his tools; had not even thought it worth while to waste time in the folly of asking him not to steal them; had deemed him a case where prevention is better than cure. And the wayfarer waxed misanthropical and sarcastic.

Everywhere he went, no matter how intimately he was known, locks glared at him from everything that shut and everything that ought to open. He found himself an object of universal suspicion. There must be something badly the matter with brotherhood, he reflected; is this a civilization I am in? And forthwith he shed his clothes, painted his body, and returned to the sons of his fathers, to the men of the forest, to whom locks are unkown, to whom brotherhood is not a thing to be attained, for men do not go seeking what they have never lost.

But it happened that the brother who had put the lock on his chest, being smitten with remorse, sought out the wanderer and said: "I did not lock up my tools against you, nor

yet against our brother James, nor against John. It was against Judas, the light-fingered, who passes that way. Let us therefore hale this Judas before the court of the republic and bid the magistrates cut off his fingers according to the new scientific law." But the wanderer answered: "And is not Judas also our brother? Why should I cut off his fingers and leave thy uncharitable tongue wagging in thy mouth. Ay! and who am I also that I should deem myself fit to judge another because among his faults he perchance numbers one from which I am free? If our brother were lame or blind, would you bid me slay him? Why then should we maltreat him for being afflicted with an infirmity of his fingers? Let us rather pity him that he has such brothers as we, who have suffered him thus to indulge his weakness and have not helped him. This I have learned since I came to dwell with the forest: that he who would heal his brother, must first be whole himself. What Judas needs is not words, but a good example."

The lock, is, in one of its meanings, a symbol of unbrotherliness. It would be very absurd if the members of a family had each his own locked-up room, and if the food were kept in a number of labelled lockers. We should say that family was disunited —hardly a family at all, in fact. It seems to have been absolutely necessary as a stage in progress that men should separate themselves and that the institution of private property should wax to great proportions. Proposals of communism do not commend themselves to most of us as progressive or desirable steps. The reason is obvious; these proposals deal only with the external conditions, but do not reform the character of the individuals; so they would have to be enforced, which, even if sincere, is impracticable. We must aspire to evolve, not to go back. When we are able to get along with fewer locks, it will not be because the institution of private property has been abolished, but because we have learned to use and respect that institution rightly.

Besides locks on our doors and boxes, we have locks on our lips and hearts. Secret thoughts, joys that must not be shared, lie concealed behind these locks. Our brother's mind is unpickable; we cannot get anything out of it—neither can we put anything in. He may prefer suicide to the prospect of confiding his woes to his brother. He loves his own ideas. The lock is a symbol of mutual mistrust, one of the most regrettable features of our life.

THE RIGHT USE OF THE LOCK

A lock is a symbol of protection and guarding. We lock up explosive

nd dangerous drugs and wild beasts. ut there are many things we do not ock up which we should. We do not ock up our mouths at the right time. Ve send our children out into the treet to pick up anything and everyhing; we let them read the yellow ournals and obscene novels. We have ur locks in the wrong places. Side y side with the abuse of privacy, is he abuse of publicity. We permit angerous knowledge to be diffused verywhere and put dangerous drugs nd explosives on the open market. But the lock is a sacred symbol—nore familiar, perhaps, is the key. The key to knowledge, the key to ife everlasting, are familiar expresions. Power and knowledge must be ept from those who would abuse hem. But here again disunion plays avoc.

The whole lesson is that no man an live his life alone; his real interests are those of his kind. So long as he neglects his brother, his brother's hand will be against him and he will have to take precautions against that brother. The criminal goes free by claiming the same liberty as the respectable man claims for himself; if we put restrictions on the criminal, those restrictions will gall us too. If we put a ban on selfishness, we must be willing to endure the consequences.

Reform begins at home, and before we can stir a step effectually, we have to reform ourselves. The man who sees a lock and feels insulted by it can say: "At least I will not deserve it." If we prize truth and honesty, nothing can prevent us from practicing and cultivating them fully within the sphere of our utmost possibility.

SOME OF THE GREATEST judges had been those who not only interpreted law, but who adapted it to changing conditions without doing violence to it, because the world changes, the social structure changes, international relations change and it would be absurd for a problem of the middle of the twentieth century being considered by some text book maxim of the eighteenth or nineteenth century when conditions were entirely different. —Jawaharlal Nehru

FROM THE STORYTELLER

Dual Human Nature

Herbert Cory

THERE IS AN old fairy-story of a King's son who, by reason of the enchantments of an evil magician, had been deprived of all memory of his real rank and nature so that he wandered about the royal estates as a cowherd in rags. Deep within his heart he was not happy, knowing something was wrong but knowing not what. And so he was ever trying by one poor expedient and another to get himself a little happiness and meet the ever unsatisfied craving in his nature. His poor blinded memory could tell him that *something* was lacking, but the picture of *what* it could not show. From time to time the King, his father, would come and appeal to him to remember who and what he was, but by reason of the enchantment he could neither see that form nor hear that voice. Only it seemed to him in some vague way that there was a presence about him he could not understand, and a momentary deepening of his unrest and craving. So that these visits did but drive him the more to dull himself with his gross or transient pleasures to his uncomprehended touches of memory and unformulated aspirations. And he continued to wander mostly alone save for a noble dog that had been his before his transformation and would not leave him.

The King had ordered that every morning at rise of sun a great horn should be blown from the battlements, thinking that if the Prince were far away and in danger of being lost he would have something to guide him in the direction of his home. And whenever the young man heard the sound of the horn coming with the first shaft of golden light from the sun, it would seem to him as if some message came with them, some summons to do or be something. For a moment he felt uplifted and happy, but as his mind could tell him nothing, his exaltation would be gone almost at once. But he never failed, wherever he was, to listen at dawn

r the horn and to be still while he ied to search for the meaning of e stirring in his heart which the und and the light aroused. And it emed to him that from time to time e did get nearer to an understand- g of something which yet eluded m.

So a long, long time, years, went y, and one glorious midsummer orning the Prince awoke feeling iat something would happen to him iat day, something very great that e could not define. He rose and ent to the top of a knoll from which ie battlements could be seen, and eyond them the increasing golden low in the east. And the gleaming eak of the sun sprang up and the orn sounded its melody and some- ing was suddenly lifted from his rain and thrilled his heart, and the loud vanished from his memory and n a moment he knew what he was nd all he was in his long past royal fe. His rags fell from him and under- eath was his golden tunic and the oyal star on his breast. So he re- urned to the castle with his faithful log, greeted by the rejoicings of his ather and the acclamations of all hose who had loved and served him n the days gone by.

This prince, you see, had memory enough of his old-time state to be dissatisfied with his present one. He knew in a vague way that the poor pleasures he was able to come at were not touching the spot. Perhaps he knew it at the time he was taking them. Or he may only have recognized that afterwards. Certainly there would have been no hope for him if he had found them thoroughly satisfactory. That would have meant that the memory of his old state and of his real nature was so vague, so deeply buried in him, that it could not stir his mind at all, and that he would come at last to the term of his life without any awakening. He would never have paid any attention to the melody of the horn nor to the glory of the daily sunrise. Sight and hearing would have been occupied with quite other things. But the daily moment of attention and of search into himself, prompted by the gnaw of his undefined memory, became his salvation.

And there he had the better of some of us, who do not consecrate any moment of the day to search into ourselves in the silence and strain of attention, do not look out for a daily moment of inner light and melody and have no sense whatever of the appeal of the highest in us. It is just the great lesson and meaning of pain and deprivation of pleasure and of disappointment to bring us up to this point of search, to sensitize us to the inner appeal, the appeal to be our rightful selves again, to come

back to the Garden of Eden. The appeal does not call us to a perpetual Sunday-school. It calls us to an illuminated mental state in which every power will come to its highest.

Most of us know, though without clear recognition, that we are dual, high and low. And we know into what utter degradation the low element of our nature will carry us if we give it unrestricted license—degradation and the *extinction* of every power of body and mind. But the other: where would that take us if we gave it *its* freedom? Not, surely, just to virtuousness! The virtues would follow, would become natural, certainly. But the great result would be the coming to full bloom of every power which, by the opposite course, comes to extinction. And since the unchaining of powers brings happiness, the sunlight of joy shines naturally all along the new life which is also the old and forgotten one, the life reached by the Prince of the story at the moment of the thrill of his sunrise. It is that sunrise that we have to look out for. And of course if we never look out for it we shall never be caught and illuminated by it. Surely we should not find a few moments daily too irksome to give if we felt sure of the result. But there is *something* of the result always, from the first; just as there was with the Prince, who felt with daily increasing clearness that there was something great, he kne not what, awaiting him. So his sto gap pleasures gradually meant le and less to him and his moment silence and expectancy and light a melody more and more. Natural he kept that moment sacred and i violable and got the slowly-comi but full reward of his persistence.

Some of those old fairy-stories a worth study, perhaps all of the old ones. They seem to have been ma by wise story-tellers who were tryi in their story, beneath its charm, give out some deep fact or proce in human nature. And in such stor all the characters are really one; t whole is the story of each hum being. We are all of us the Prin wandering disguised in the wor disguised to each other and to ou selves, unknowing of what we we unknowing of our own greater natu from which we came and to whi we can and shall return, the natu which is always appealing to us the silence, the King-Father of t story. And the dog, symbol of fai fidelity, loyalty, persistence, wat fulness,—quite a touch to the pictu you see. For day after day, year af year, the Prince kept faith with moment of light and of melody a of the faint stirring of memory. too the King's retainers; they a have their place, the powers standi ever ready to serve the higher natu

The little story, then, has a whole ilosophy of human nature, phi- sophy put so as to touch our im- inations and live in our memory d perhaps give us hope and confi- nce in our darker times when it ems impossible that we can be ac- mplishing anything. And if we give to the children we shall not find at they forget it or in later years iss its significance.

There is complaint among the urches, and fear in many quarters, at religion is fading out of the sy thought of modern life and civi- zation. It may be; but is not the ason very plain? Men live by *hope*, ways, everywhere, hope of attain- ent. There must be something *more* ahead for them to look to. What ey really want, and properly want, *more consciousness*, more life. If is not clear to them that they can t it one way they will try another. nd if there is any success, habit will x the practice until it is very hard r them to change.

Well, from the standpoint of the wer, selfish nature there *is* some uccess. Money and position and rdinary pleasures do feed and a- ouse into activity a part—the lower art—of our natures, and though his activity—this semblance of life— ades away quickly so that the dose f whatever produced it must be re- eated and mostly increased, and at last, like drugs, begins to fail alto- gether of its effect, we do not realize that or do not care so long as we get the immediate stimulation.

But all this is while we do not hear the voice of the King, of our own greater nature, do not respond to the call from the heights. We do not know the rest of ourselves, what is beyond this bodily personality. The sunrise is *our own* light; the melody is blown from another part of *our own* nature. We are the King's son, but we know only the life of the cowherd. And the joy of even one bit of resistance to an impulse of our lower nature is in reality the joy of a step towards awakening to our *real* nature, one step towards freedom from the enchantment that clouds the intelligence of us all.

We need a boon for the message of our own higher natures. It is the message of our dignity and strength and limitless possibilities. Why, since we do know something of the depths to which we could fall, should we not think that there must also be heights to which we can ascend? Has human nature only one pole? Religion from a broad scientific point of view is just this doctrine of hope, hope not alone for a far-away human perfecti- bility but for an awakening here and now.

Perhaps we have talked enough for the time of *eternal* life, life as a mere

line stretching *on* without end. Let us get some idea of life broadening *out* and reaching *up*, life limitlessly rich and full of sunlight. *That* life will easily look after its own eternity. Spatiality, expansion, rather than mere endlessness, is what we should think of. *That*, we can begin upon now, can *do* something about; the *endlessness* is there anyhow, and is, moreover, valueless without the other, even a nuisance at last in such case. And that is one of the errors of one sort of religious thought— that it has stressed the endlessness of life rather than its expansion and spiritual enrichment and so made it look even gloomy and uninviting.

There is not much glow and beauty and hope in the word eternity. It does not pulse. There is no light and space and music in it. Let us take it for granted and think of the other things, the increasing fullness and joy. There we get something, to begin work upon at once. It is beginning to listen to the horn blown from the heights and to get the thrill of the rising sun. That is the message, that new life is possible for us here and now—just because this life-consciousness of ours here in the body, the life of personality, is a ray of the diviner life which is also ours, the son of the King who knows not his parentage, his upper self. And so our lives, so full of pain and trouble, are each of them the opportunity to awaken. T word religion looks very differe when we think of it as the path awakening to joy and reality, t path out of dreams into life.

So it would seem that where t current religious teaching has be lacking in helpfulness to the world its failure to stress this possibility awakening, of attainment. "*W* should I be good?" says the chi to its mother. And the answer wou usually be, "Because God wishes i The same child at its music practi might ask, "Why should I practi scales?" Would the child, lovi music ever so much, be content go on with the scale-playing if t mother's reply were simply, "B cause your music-master wishes it The wise mother will make the chi understand that scale-playing w lead somewhere, develop somethi is no end in itself but the way to attainment. Man is a practical cre ture. He cannot put his heart into a effort or work without the idea a hope of an achievement ahead. If t achievement of soul awakening h been held out as a possibility all the centuries, earth would be a heaven comparison with what it is; w would have long ago disappeare the dollar would never have becom the great social idol; and in eve land, in every city, there would men who were teaching willing hea

s about the light of awakening hich they had themselves attained. ch a message as that is the greatest at man can deliver to man.

The 'Prince' in our story is of urse the mind. It is the mind in ch of us that has to awaken. It has learn to turn away from its cus- mary states and modes of activity d find the new one. The Prince ood silent a few moments while he aited for the sunrise and listened r the blowing of the horn. That is e function of real inner silence, to able the mind to pass for a few oments out of its customary state to a new one, away from its cus- mary preoccupations towards a new ıe, which, because new, seems at first like vacancy. Aspiration is the word that tells us most about the effort, spiritual *listening inward.* Something from the soul comes at once, a little sense of peace in brain and heart. That is the first ray of the sunrise. Over the earth it is always sunrise somewhere. At any time in the day we can take a few moments to get the touch of our fuller life. Every day the touch will become more real to us, nearer to its final and complete meaning. And then outward happenings will begin to seem less important, troubles and disappointments less keen, ordinary pleasures less worth following after so closely, frictions with others less irritating. At last, some day, real knowledge breaks upon us.

THE WORLD is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it in turn will look sourly at you; laugh at it, and with it, and it is a jolly kind companion. — William Makepeace Thackeray

Book Reviews

ALBERT CROISSA

A TREASURY OF MISSISSIPPI RIVER FOLKLORE

Edited by B. A. Botkin. 620 *pp. Crown Publishers.* $5.00

Mr. Botkin is an experienced hand at assembling colorful bits of American folklore. He looks everywhere and comes up with some surprisingly fresh bits, never printed before. He collects bits not only from the Mississippi valley, but from many Western and Midwestern streams.

A real Treasury of material.

* * *

THE ROAD TO HUMAN DESTINY

By Mary Lecomte du Nouy. Longman Green & Co., 344 *pp.,* $5.00

When Mr. Du Nouy published *Human Destiny* in 1947, science and materialism had practically made God rather out of fashion in many quarters; but this book helped show the way reasonable men could find faith again in life. Certainly its scientific arguments sustaining faith had immense effect.

The author's widow has here told the story of her husband's personality and accomplishments. After h family came to Altadena, she sa "His own faith in the existence of spiritual force had taken solid ro even though he still conceived t force as an impersonal one. And conviction that the world had be brought to the brink of catastrop by a lack of faith and moral stan ards was unshakable." This book m show the way to others in doubt.

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AS FRANCE GOES

By David Schoenbrun. 341 *pag Harpers.* $5.00

Most Americans have heard Sc enbrun's perceptive comments French affairs over the CBS rad This book's kindly though brutal frank analysis of the current sit tion in France is probably the b answer we have.

Everyone has long wondered w there were so many poor in so rich country; why there were so ma Communists in the cradle of Dem racy. Perhaps this volume shows w Schoenbrun has been in France sin 1943. Like an expert diagnostici

e analyzes her problems, knowing hat her solutions will definitely affect the entire free world.

He makes us agree that French abinets don't last long "because . . . very monarch, politician, or soldier who ever held executive power in France used it to disenfranchise the people and impel his personal will upon the nation. Thus the people have become convinced that they have a vested interest in weak and unstable government."

With apologetics, Schoenbrun dissects the liquidation of the French Empire and produces a vast amount of astonishing information not widely revealed heretofore. He seems to have little hope that France will be able to salvage much of her empire in North Africa, for the French have had a "record of violence, treachery and government irresponsibility."

But in spite of his harsh criticisms of French politicians, Schoenbrun loves the French people. His pages are packed with amusing, exasperating stories that give a lucid picture of the French enigma.

* * *

LIFE BEHIND THE IRON CURTAIN

RUSSIA REVISITED: A New Look at Russia and Her Satellites. By Louis Fischer. Doubleday and Co., 1957. $4.00.

Having lived in Russia for sixteen years, Louis Fischer returned in 1956 to talk privately with old friends and learn from them, first hand, what could not be learned in public or at a distance. *Russia Revisited* is his report.

He traces the revolutions in Poland and Hungary to the conclusion that "The iron curtain has been breached not by the West, but by anti-Russian rebels on the other side. . . .The real subversives are within. . . Communism breeds its own troublemakers and gravediggers.

"The rebellious satellites are infecting their neighbors and (Russians) with distrust of Marxism, doubts about the ultimate world triumph of Communism, and hopes of democracy. On both sides of the iron curtain fewer persons regard Communism as the wave of the future; far more identify it with an ocean of terror. Russia's imperial conquests during the Second World War diminished the attraction of Communist teachings. The sword in the right hand destroyed the book in the left.

"Now the sword is blunted. . . . Today, largely due to events in Poland and Hungary . . . the satellite armies can be written off as unreliable. In case of war, Russia would have to station a large portion of her own forces in the satellites to keep

them from throwing off the heavy red yoke."

The concluding chapter of this notable book, entitled "Russia in Retreat," shows that the satellites are a drain on Russia economically and a continual threat to her politically. Sooner or later she will have to withdraw her armed forces and grant these people liberty.

Under this necessity, she will be tempted to try to make a deal with the West; to offer to withdraw Russian troops from Poland, Hungary and the other satellites in return for the withdrawal of NATO troops from Germany.

Louis Fischer believes it would be a grave mistake for the West to make such a deal. He writes: "The neutralization of Germany and the withdrawal of NATO from German soil would ruin NATO, and the European continent would lie exposed. That can be no service to Russia's present satellites. They would still shudder under the Muscovite shadow without real freedom. If Russia were the only great military power in Europe, the entire continent would fear her and bow to her. Germany especially would be in danger of slipping into the Soviet orbit."

To make such a deal with Russia would "perpetuate the menace of Russian imperialism in Europe. It neither Christian nor Gandhian t help the evildoer commit more ev deeds."

Russia has to get out anyway, an it will be good for her. Fischer poin out that "Retreat from empire woul relieve Russia's economic strain, r duce her heavy armaments outlay improve her relations with the rest the world, and reduce the prese high cost of her foreign policy. Th Soviet population would be gratef for the resulting rise in living stan ards.

"The loss of empire could al bring the Soviet Union a great measure of freedom. . . . Freedo granted to one hundred million pe sons just across the Soviet fronti is bound to have a salutary effect the civil rights of those within.

"No matter how Russia's satellit win national independence there no doubt that they will. Russia ca not win in Europe.

"Once the truth is known Russ will be recognized for what she is: strong power seeking power for he self at the expense of others. T others, in union, will defeat he Freedom must win. It is only a m ter of time, and the value of time d pends on what we do with it—a with ourselves." —*Morgan Har*

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